Volume LXXXV

Number 14

THE CONGREGATIONALIST

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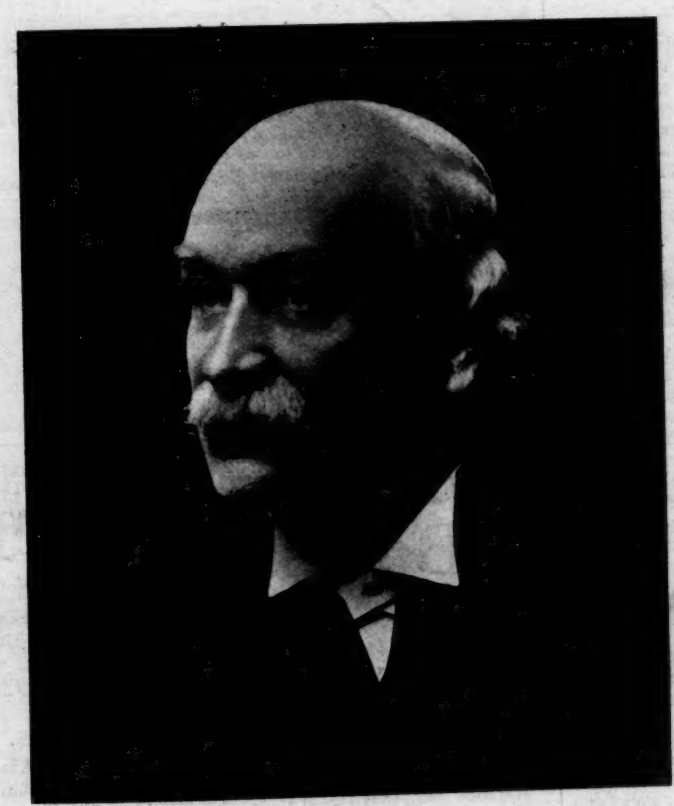
Boston Thursday 5 April 1900



Reuen Thomas

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, April 15-21. Bread of Life. John 6: 24-40. (Easter Meeting.)

In the air about us are certain constant and certain variable elements. There must always be enough oxygen to sustain life, but the amount of moisture and the warmth varies from time to time. In the spiritual world, too, we find constant and fluctuating elements. The soul moves on from one reservoir of supply to another. As we grow older and think and observe more, perhaps former sources of supply fail to feed us. We outgrow certain books, for instance, even some of a devotional character. Certain forms and ceremonies, certain modes of expression and of activity lose their value for us, but if the soul is moving on in the right direction they simply give way to other kinds of influences which are none the less enriching.

But through all that is transitional in the life of the soul, through all the changes of view point, one source of supply persists, and it matters very little if changes take place in the region of our thought and emotion, provided the one great force for righteousness in our lives endures, and Jesus Christ remains the same, yesterday, today and forever. We may of course know him better and realize more fully his many-sidedness, but the change in our thought of him always tends to greaten him as he becomes the one essential element of our spiritual nutriment, the minister of the life of God to us, the interpreter of dark problems, the friend and brother.

This is what he meant by his plain, bold statement, "I am the Bread of Life." It means nothing to him who will not recognize any other life than the self-centered one, who drowns his heavenward aspirations as he plunges into the current of this world's interests. But any one who realizes that God meant him to live, not as the brutes that perish, but as his own child, soon sees that what he needs in his effort to lift himself above the things of earth is not an abstract system of ethics, not cold, distant ideals, but a living, loving, radiant presence, yet not so exalted as to be above "human nature's daily food."

We can philosophize about the need of bread or analyze its elements. But the vital thing for every one of us is to partake of the bread which Christ offers. Many kinds of foods are being pressed upon the market in these days. Their sponsors simply ask the public to try them. Jesus says: "Come and see." "Take me and try me. Find out if I do not satisfy the hunger of your nature, which you may now ignore, but which will sooner or later assert itself. Feed on me and you will grow up into my likeness, and through you the same bread will find its way to some other starving soul."

APRIL NOTES

The London delegates from New England will be given a *bon voyage* reception in Tremont Temple, July 2.

One junior society reports a "sermon drill" by its members. The pastor's morning words are reviewed, and the result is helpful.

Massachusetts Endeavorers will add glory to the 19th of April in several county rallies: Middlesex at Cambridge, Worcester at Fitchburg and Essex at Gloucester.

Have you tried a "church meeting" in your society? Let the varied interests of your own particular church come in for consideration in brief papers. The officers of the church should be present and the pastor and Sunday school superintendent could use the occasion for short talks emphasizing needs as they see them.

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IT is not unusual to notice and make a great ado over some feat well worthy of praise, and overlook entirely the none the less worthy or useful items: a seemingly little thing—like whether or not a woman is made perpetually uncomfortable by the hot range—when something has been discovered to obviate the same. Oil stoves were considered good years ago, when they were just a large lamp with a wick. The wick troubled so by charring and seaping and getting out of order that it was thought a great thing when a practical stove was made without a wick; to do so, however, it seemed necessary to use a valve. Today a valve is considered as great, and by many an even greater trouble and nuisance than a wick, simply because a way has been found to get along without either. How an oil stove could be made without a wick or valve seems at first unanswerable, and quite likely it was a great discovery, but it was right at hand and appears in the Automatic Blueflame Oil Stove made by the Central Oil & Gas Stove Co., Gardner, Mass. The principle involved is that well-known one, simply that liquid will run downhill. A reservoir is used that has what is called a "maintained oil level," like the old German study lamp; then the burner moves up and down; when the burner is down of course the oil runs into it; when it is up it runs out, and the flame is controlled by the depth of oil in the burner.

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seaman's Friend* and *Life Boat*.

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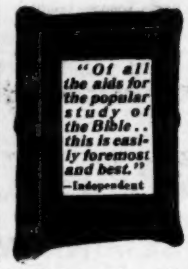

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THE CONGREGATIONALIST

Volume LXXXV **Boston Thursday 5 April 1900** *Number 14*

Two Notable Numbers

The next two issues of *The Congregationalist* will be of exceptional interest and value. On April 12 we shall publish our annual

EASTER NUMBER,

with these special features:

THE LOST CHRIST, a sermon, by Rev. A. J. F. Behrends, D. D.

ON EASTER EVE, an Easter story, by Harriet Prescott Spofford.

THE RESURRECTION, ITS PROPHECY AND COMPLETION, illustrated by reproductions of paintings, by Estelle M. Hurll.

THE EDUCATION OF DEAR JIM, a sketch of child life, by Laura E. Richards.

RODNEY'S PANSY BROTHERS, a flower story for children, by Jessie Wright Whitcomb.

THE ENGLISH HOME AS COMPARED WITH THE AMERICAN, the fourth in the series on Home Life in Other Lands, by Rev. C. Silvester Horne.

On April 19 will appear our

ŒCUMENICAL MISSIONARY CONFERENCE NUMBER,

containing material pertinent to the great missionary gathering in New York. There will be over forty pictures of prominent participants, both missionaries and administrative officers representing all lands. In addition, five articles by experts will summarize the achievements of the last century in the five main centers of missionary activity. The countries treated and the writers are:

TURKEY, by Rev. H. O. Dwight, D. D.

JAPAN, by Rev. M. L. Gordon, D. D.

CHINA, by Rev. Henry Kingman.

INDIA, by Rev. J. E. Abbott.

AFRICA, by Frederic P. Noble, author of The Redemption of Africa.

The Christian World

Holy Week

There is a peculiar tenderness in the solemnity of the anniversaries included in this week which we all appreciate as it draws near. Neither ritualists nor the less formal members of those branches of the church which pay special heed to the occasion monopolize the reverence felt for it or the benefit of its observance. Christians of every name follow afresh in spirit the course of our Lord's last teachings and experiences, recline with him at the supper table, go forth with him to the somber garden, follow him to court and trial, listen to his words of blended agony and love upon the cross, mourn with the disconsolate disciples as they bury him, and share their bewildered joy in the fact of his resurrection. Surely at no other period do believers draw more genuinely near to one another or to him. Let no one feel that services commemorating these events are unseemly. Rightly conceived they are useful helps to personal consecration and church activity and enlargement. But the devotion of the year must not be confined to Holy Week. Rather let it create and promote a piety which shall prove its reality and vigor by its fruits unceasingly.

The Moody Endowment Growing

The gift by Mrs. Frederick Billings of $50,000 to the Moody memorial endowment cheers the hearts of the committee which is undertaking to put the Moody institutions on a permanent basis. This is the largest single gift received since Mr. Moody's death, but there have been a number ranging from $5,000 down, and there is evidence of deep interest in the movement, not only in different parts of this country, but in Great Britain, whence one or two generous contributions have recently come. Meanwhile the current expenses of the schools are being met largely through the efforts of Mr. Will R. Moody, and the spiritual atmosphere at Northfield, Mount Hermon and Chicago was never charged with more earnestness, and the students there are honoring Mr. Moody's memory by taking an outspoken position on the side of Christ. Mr. S. M. Sayford has recently been appointed secretary of the advisory committee on the memorial endowment, which is made up of prominent laymen in Boston, New York, Philadelphia and Chicago. D. W. McWilliams, 39 South Portland Avenue, Brooklyn, is treasurer. The next few months will witness, we trust and believe, a large outpouring of gifts for the carrying on of Mr. Moody's cherished institutions.

Prayer for Revival

We have never known a united and fervent desire among Christians for a religious revival which was unrewarded. "Ask, and ye shall receive" is Christ's abiding promise. We have known persons to come together in prayer from a sense of duty without seeing results. But desire is different from duty. Therefore we note with hope the assembling of seventy or more business men at a noon hour one day last week in a vacant store on Tremont Place, Boston, to pray for a revival. The meeting was arranged by the Evangelistic Association, and was called as a result of two meetings of ministers in Park Street vestry, of which mention has been made in our columns. It was led by Mr. George H. Shaw, and we understand it is to be followed by other gatherings, to which the public will be invited. Much private prayer should be offered that this movement may grow in power and bring great results.

The Baptists and Higher Education

The offer of dollar for dollar to the limit of $150,000 which Mr. John D. Rockefeller has recently made to Newton Theological Institution is in line with a definite educational policy dating from the forming in 1888 of the American Baptist Education Society. During the eleven years of the existence of this society grants have been made to forty separate institutions, in twenty-nine states and the Maritime Provinces of Canada. Fourteen are in the South, one only being for colored students, and twelve in the West. The amount thus far paid out has been $283,345, not counting the initial $600,000, given through the society for the founding of the University of Chicago. This amount, large as it is, does not state the real results of the society's policy. With a view to the fostering of higher education under wise supervision and with something like an assurance of permanency, the society's grants have been conditioned on an equal, or generally a much larger, sum being raised by the other friends of the institutions aided: $873,521 are reported as already collected, making a total increase of funds of $1,133,513, to which probably $50,000 more should be added as collected subsequent to the expiration of the time limits. It is also to be remembered that the University of Chicago, with its holdings of nearly $15,000,000, would not have come into being but for this society. These remarkable advances among Baptists are due mainly to two men, Rev. W. L. Morehouse, D. D., corresponding secretary of the society, whose statesmanlike views of the entire educational situation rallied Baptist educators to the society, and to Mr. Rockefeller.

Meeting Mormonism with Christianity

We suppose it is generally agreed outside of the Mormon Church that Mormonism is destructive of the family and of civil liberty. It destroys the first by fostering polygamy, and the second by demanding absolute obedience to the Mormon leaders. Yet we have no doubt that Mormons generally are religious, and that they obey their consciences. To reach them with the truth by ordinary means is difficult. Christian churches in Utah have made little direct impression on them during the last twenty years. It is time to try some new method, and the one proposed by the Utah Gospel Mission commends itself to us. Its plan is to send laborers to the people in villages and country places with suitable literature and the personal message. It is sensible, practical and we believe will be effective. The new organization is composed of trustworthy and well-known men of several denominations. Its secretary, Rev. J. D. Nutting, has been for several years the pastor of the First Congregational Church in Salt Lake City. He knows the situation, is a devoted minister and an effective speaker. He is now in Boston and will be glad to present to churches the plan of the mission. It deserves attention not only because of the importance of its object, but because it is the result of patient study of peculiar conditions in Utah, and seems admirably adapted to meet them.

A Methodist "Mission"

A series of religious services has recently been held in Denver, Col., which deserves attention for several reasons. They were held in a Methodist church for the avowed purpose of bringing men to Christ, yet the pastor advertised the absence of re-

vival methods usually employed. The meetings were conducted by Bishop J. H. Vincent. They were for men only. No invitations were given to sign cards, or to rise or to come forward for prayers. No appeals were made to stir the emotions. But Christ was presented as the Saviour and Master of men, and those who intended "to lead a new life, following the commandments of God, and working from henceforth in his holy ways," were invited to partake of the Lord's Supper. Naturally some Methodists who have been used to different ways of conducting revivals have criticised the meetings. But the *Christian Advocate* says that the results are eminently satisfactory. Large and increasing audiences of men showed deep interest and many accepted the invitation to partake of the sacrament. The *Advocate* appends this one caution: "Bishop Vincent's experiment requires Bishop Vincent. What has proven a blessed success in his hands would be a comedy of errors in the hands of an ordinary preacher."

The Boston Y. M. C. A.

One religious tendency of the present time is toward emphasizing united Christian efforts to uplift spiritual life, while interest is waning in attempts to promote divisions on lines of theological belief. This is one reason why the Y. M. C. A. is coming into a larger relative position as a factor in extending Christianity. Another tendency is to minister in Christ's name to the physical, social and intellectual, as well as to the spiritual life of men. This is a second reason why the Y. M. C. A. is able to extend and strengthen its influence. It is supplementing the churches in what is called institutional work in ways in which churches could succeed only in exceptional conditions. We advise persons interested in missionary effort on broad lines to examine the recent annual report of the Boston Y. M. C. A. It is the most complete and comprehensive which that organization has issued in its history, now covering almost half a century. One cannot read it without being impressed with the businesslike and skillful development of this great enterprise and of its rapidly increasing usefulness. It is doing a great service in educating the young citizens of Boston to high standards of morality and intelligence. And those who study this report with care will be persuaded that the association's appeal for an endowment of $500,000 is reasonable. The need for it is great, the use which it is proposed to make of it is well planned, and large results of the investment are assured.

The Chicago Y. M. C. A.

The last year's work of this organization furnishes an apt illustration of what Y. M. C. A.'s are doing, for it is administered on the same general principles as the one in Boston. We select a few of the most important items from the report of the Chicago organization. Its twenty-seven departments have 7,116 members. It has held 3,730 religious meetings, and 289 of the 683 men requesting prayer have professed conversion. The daily attendance at the rooms has been 3,091. In the sixty-nine classes were 1,647 students. Five gymnasiums are maintained with large increase of attendance over former years. Employment was found for 926 men, and 1,035 patients have been visited in hospitals. The reports of railroad and intercollegiate work show that a large number of young men in these departments have been reached and served. The value of the property is over $2,000,000, and the amount expended during the year was nearly $200,000, while the number of paid employés was 102. The time and labor freely given to this and other Christian Associations by business men of large experience is beyond computation. The Y. M. C. A. has come to rank among the foremost of the conserving and uplifting forces of Christian civilization.

Comity Among Baptists

Clerical and lay leaders of the Northern and Southern Baptist folds, representing their denominational home mission societies, have just met in Oklahoma and the Indian Territory, and after days of conference and prayer come to an understanding which will put an end to the rivalry between the bodies in those newly settled portions of the country, and will provide for economy of administration of the gifts of the churches. *The Standard* of Chicago, commenting on the happy consummation, says:

> These conferences are another indication of the growing desire for co-operation in the denomination, a desire exemplified not only in the increasing harmony between our missionary societies, but, in this latest instance, between the two great sections of our country in which are two separate sets of Baptist missionary organizations. Thus once more grace has triumphed over difficulties and divisions; and Baptists are drawing closer together in fraternal co-operation for the advancement of the kingdom of our Lord.

Our Outpost in Alaska

Our readers will remember the unfortunate wreck by which two-thirds of the building material and furnishings secured by Mr. Wirt for the proposed Congregational headquarters at Cape Nome, Alaska, were destroyed in the attempt to land them. But with the material saved a hospital was erected of three stories and an L. This strong and attractive building is manned by nineteen workers in charge of Mr. Wirt and will accommodate from fifty to sixty cases. One typhoid patient received at the urgent request of his physician was taken from blankets frozen to the floor, but the fever is yielding to warm quarters and skilled nursing. A house just opposite the hospital has been presented for a reading-room, and the 1,000 volumes sent from Seattle form a fine nucleus for a library. A Sunday school of forty members has been organized, whose committee appointed to secure a Christmas tree had to travel forty miles to find one. The Congregational services held regularly in a comfortable rented hall have proved very popular. A bachelor brother opens his 16x16 cabin for the weekly prayer meetings, which are full of spiritual power. The Literary Society furnishes supreme attractions to 200 men who at least once a week are missed from the saloon. The early winter was exceptionally mild, the thermometer ranging from 30° to 50° above zero, while last year it reached 57° below. How can the Lord's money be better invested than in providing this gold country with the exhaustless riches of the gospel?

Carrying on Henry Drummond's Work

In none of his many lines of Christian service was the late Prof. Henry Drummond more successful than in his work among the large student population in Edinburgh. It will interest many to know that it has been resumed by Rev. John Kelman of the Free North Church of that city. He was at one time assistant to Dr. George Adam Smith in his pastoral charge at Aberdeen, and in spirit and ideas he has imbibed much that distinguishes Drummond and his school. During the past winter eight meetings were held with the students in the Operetta House and from the beginning the attendances increased. The first four addresses were on the problem of Christian life, with such topics as Taking Oneself Seriously, Second Chances, etc. The second four were devoted to the problem of Christian faith, dealing with The Skepticism of the Dissecting room and the Reality of Spirit, Some Bearings of Evolution on Faith, etc. These subjects appeal to students, and Mr. Kelman's religious insight and earnestness, intellectual grasp and Drummond-like charm of style and manner have made a noteworthy impression. Dr. George Adam Smith has viewed this continuation of Drummond's work with cordial and grateful pleasure, and already Mr. Kelman has won a distinct place for himself, not only in his own denomination but in a much wider circle. Certainly in his ability to phrase his topics attractively he resembles Drummond.

A Gain for Temperance

Albert Spicer, M. P., who will be remembered as a leading English lay delegate to the International Council, has just succeeded in getting a supposably hostile House of Commons to pass to the second reading a bill extending the provisions of the Welsh Sunday closing act of 1891 to Monmouthshire. One of the opponents of the bill quoted from Sir Vernon Harcourt a statement made by him in 1872 that "people could not be made sober by act of Parliament," which drew forth from the veteran debater, who had come nobly to the assistance of Mr. Spicer, the frank confession, "I have learned a lot since then." The bill had a majority of sixty-four, made up of Conservatives and a few Irish Nationalists, as well as Liberals. The breaking down of party lines, both in the debate and in the voting, is an encouraging fact. Many of the younger Conservatives apparently are chafing under the dictation of the "trade" to the party leaders, and are disposed to kick over the traces at any opportune moment. That Scotland, Ireland and Wales should have laws closing shops for the sale of liquors on Sunday, and that England should be without such legislation, is one of the most damaging indictments of English conservatism.

A Dutch View of the War

Rev. Dr. Abram Kuypers is a Dutch theologian and publicist, whose ability in defending Calvinism and in fighting for freedom of speech in Holland has given him a reputation far beyond its bounds. In the *Revue Des Deux Mondes* for Feb-

ruary he has an article on the South African War, which ably sets forth the Dutch contention against Great Britain. In this article he makes a statement about the relations of the Negroes and the Caucasians of the United States which is somewhat startling. He says that during his recent visit to the United States he had long confidential conversations with every class of colored people, and he came away with the conviction "that the conquest of the whites always and ever remains their chimerical ideal." Dr. Kuypers may well describe it as a "chimerical ideal," but we doubt whether it is an ideal that exists. The more thoughtful of the Negroes today are much more alarmed about the conquest of the Negroes by the whites than they are desirous of the conquest of the whites by the blacks. Dr. Kuypers insists that the Dutch in South Africa by their avowed hostility to the blacks are wiser than the British in their friendship for them; and he seems to deplore the fact that British rule prevents the former "mutual annual massacre," which kept down the increase of the black population.

Is "What Jesus Would Do" a Safe Rule

Much of the discussion now rife touching the practicability of carrying the principles of Christ into all the regions of life seems to us confused and wide of the mark. On the one hand, it is claimed that we can know what Jesus would do were he on earth down to the last detail of conduct. Others cry out that it is simply blasphemous to undertake to say how Jesus would conduct himself as a modern journalist, or merchant, or statesman. We sympathize with neither position.

Personality is a complex thing. The higher, the finer the human organization, the more difficult it is for another to theorize regarding its precise activities. Jesus was continually surprising people, even those in closest sympathy with him. No doubt were he here today in human form his actions in specific cases would surprise even the best of us. No one, unless his mind has become entirely identified with the mind of Christ, can set forth a specific program of action in all the industrial and political relations of today and confidently affirm that Jesus would not swerve a hair's breadth from it.

Moreover, there is a dim suspicion in some minds that not a few persons are asking this question in behalf of others and not because they seek light upon their own pathway. When it is used as a cover for censoriousness, when a man undertakes to answer it for his brother, it is a profitless question. The illumination which the Spirit of God gives a man touching duty is, first of all, for himself. When he seeks to invade another personality and to prescribe courses of conduct for it he usurps the function of censor and judge, which belongs to God alone.

But when one honestly proposes for himself this ideal of conformity to Christ's supposed standards of behavior, is it a presumptuous, a blasphemous project? But to call Christ, "Lord, Lord," and not do the things that he says is a serious offense. Have we, or have we not, an imitable Master? To take the ground that we cannot ever know what Jesus would do if he were in our place is to deny the fundamental principles of Christian theology. We are children of God. We are the disciples of One who has said, "No longer do I call you servants but friends, for all things that I heard from my Father I have made known unto you." That means a community of interests, a degree of fellowship that makes it possible, within certain limitations and under certain conditions, for us to know the will of God, the mind of Christ. "No longer I but Christ liveth in me," said the apostle.

To be sure, there is a technical difference between the question, "What would Jesus do?" and "What would Jesus have me do?" but for the ends of Christian living the former question seems to us perfectly admissible and, on the whole, extremely desirable. As the boy away at college, confronted by temptation, recalls the image of his honorable father and says, "What would my father do under these circumstances," as the ruler of a great country, facing tremendous problems, thinks of Washington and Lincoln and asks how would the best statesmen of the past, viewing present conditions, act, so the Christian, beset again and again with perplexities as to courses of action, is justified, nay, is under obligation, to summon to his aid the vision of the perfect Son of Man and ask how would Jesus act in this emergency.

While we cannot frame a definite and extended code of behavior for our Lord Jesus Christ were he buying and selling goods among us or voting at a caucus or publishing a periodical, we can be perfectly sure that he would be governed by certain great guiding principles. He would have faith in God when the skies were thickest. He would be serene and hopeful in the presence of evil. He would be moved constantly by a great compassion. Self-sacrifice and tenderness would mark all his relations to his fellowmen. Fortunately none of us is called upon to determine what Jesus would do were he in another's place or what he would do in the seething, disturbed life of the great modern world. But it is our privilege as his disciples to shape our personal conduct by our conception of what he would do in our place or, if one prefer, by what he would have us do.

At any rate, it is a safe working theory for the Christian life. It is short, simple and definite. The terse Saxon phrase appeals to our busy times. It is practical, too, for there are ways of finding out what Jesus would have us do. For instance, we can ask him. Perhaps we shall mistake the reply now and then, but in the great majority of cases we shall not be misled. And, as a matter of fact, more persons today—many of them we doubt not because of Mr. Sheldon's writings, are living according to this rule than ever before in the world's history. It ought to be kept free from emotionalism and sensationalism, and the way to keep it free is for each man to adopt it for himself before he urges it upon his brother. It is said that the phrase is becoming overworked. We think not. At least the thing for which it stands has not been overworked as yet. There is more in Christianity than the imitation of Jesus Christ, but the strenuous call of our times to his disciples is that they shall strive to be like their Master.

Foreordained to be Damned

The Westminster Confession is one of the three standards of doctrinal belief in the Presbyterian Church. Few, if any, Presbyterians believe the whole of it, yet the majority have refused to change it. When, therefore, Dr. Hillis declared, in a recent sermon in Plymouth Church, that its doctrine of the election of a certain and definite number of human beings to everlasting death was hateful to him, he was only saying what many of the leaders in Presbyterianism have openly avowed. Dr. Henry van Dyke, now a professor in Princeton University, has said, "We want to get reprobation, or absolute foreordination to be damned, out of the confession. It is superfluous, unscriptural, unevangelical, a horrible doctrine." If we mistake not, Dr. C. H. Parkhurst has expressed himself as strongly as Dr. van Dyke on this subject. Dr. T. L. Cuyler, one of the most orthodox of Presbyterians, calls this doctrine "a theory which is rarely held, and never preached, among us." Dr. Gray of the *Interior* is quoted as saying that three-fourths of the ministers and nine-tenths of the members of the Presbyterian Church agree with Dr. Hillis.

It seems, in view of the unquestioned fact that Presbyterian theologians generally reprobate reprobation, almost incredible that four professors of McCormick Theological Seminary should condemn Dr. Hillis for doing it. The newspapers report them as saying, in substance, that he cannot repudiate that doctrine and remain in the Presbyterian Church and continue to be an honest man.

Newspapers dearly love to exploit a theological controversy, and probably they have made the most of this small episode. But they have again brought to public notice a problem which must soon command anew the attention of the Presbyterian Church. The matter is simple enough, so far as Dr. Hillis is concerned. He has withdrawn from the Chicago Presbytery and will, we suppose, unite with the Manhattan Association. This, probably, he has intended to do. It is an unfortunate anomaly for a minister to be a teacher in one denomination while his ecclesiastical responsibility is with another denomination.

But the problem is a serious one for the Presbyterian Church. It is handicapped by standards which contain mediæval dogmas and conceptions of God which have become obsolete. It requires its ministers to declare their belief in and their purpose to teach articles of faith which they do not believe and do not intend to teach. When such leaders as we have quoted repudiate so strongly a statement of belief, it puts the whole denomination in a false attitude to demand assent to it by ministers when they are placed in charge of Presbyterian churches. It puts open indorsement on intellectual dishonesty and encourages unbelief. To call repudiated doctrines non-essential which must be accepted only aggravates the evil. Beliefs do not become non-essential by being sloughed off while they

continue to be affirmed. Standards which men are officially required to adopt ought not to contain non-essentials.

The most important business before the Presbyterian Church is to square its confession with its convictions. That church has a noble history. It has a great army of devoted Christian members. It has an essential unity in its traditions, its beliefs and government. The time has fully come for it to sink out of sight the questions concerning which its leaders secretly or openly disagree, and to lift up as its standards the great truths which represent its present faith expressed in the language of this generation.

The Open Door in China

The press of Europe and most American journals, irrespective of party, recognize the compact recently perfected between the United States, Great Britain, Germany, France, Russia, Italy and Japan, guaranteeing the "open door" in China, not only as a signal personal triumph for Secretary of State Hay, but a notable event in the history of the United States. That, without any compensation for the concessions requested, the five European and one Asiatic Powers should have assented to a plan for the preservation of freedom of trade within the Chinese empire is proof both of the increasing favor with which world freedom of trade is viewed by men of affairs today and also of the persuasive powers of a great republic whose good will is desired by the other nations of the earth.

The correspondence in this epoch-marking chapter of our diplomatic and trade history was made public last week. It began last September and ended on March 20, when Secretary Hay sent identical instructions to the ambassadors and ministers of the United States in the several countries that all of the Powers having given their consent, the consent of each being conditioned on the assent of all, he would expect them to inform the Powers to which they were assigned that the United States would consider that the compact was ratified—"final and finate." The pledges made by each Power are, in substance:

(1) That it will in no wise interfere with any treaty port or any vested interest within any so called "sphere of interest" or leased territory it may have in China.

(2) That the Chinese treaty tariff of the time being shall apply to all merchandise landed or shipped to all such ports as are within such "spheres of interest" (unless they be "free ports"), no matter to what nationality they may belong, and that duties so leviable shall be collected by the Chinese Government.

(3) That it will levy no higher harbor dues on vessels of another nationality frequenting any port in such "sphere" than shall be levied on vessels of its own nationality, and no higher railroad charges over lines built, controlled or operated within its "sphere" on merchandise belonging to citizens or subjects of other nationalities transported through such "sphere" than shall be levied on similar merchandise belonging to its own nationality transported over equal distances.

It is said by some of the critics of this work of Secretary Hay that inasmuch as the compact has no punitive clauses, and inasmuch as it is a purely moral understanding, it therefore is comparatively valueless. To our mind this is a puerile criticism, inasmuch as the basis of all treaty-making and treaty-keeping is the moral worth of the pledge, quite as readily broken by a Power so disposed, be the punitive clauses ever so numerous and binding, should supposed self-interest at any time tempt a patron to disregard plighted faith. With this compact spread out before the world and with Great Britain and the United States and possibly Japan willing at any time to enforce it in its original understanding by demonstrations of force, it is not at all likely that Russia or Germany will care to violate the agreements solemnly entered upon.

Of the vast import to American commerce of this compact, lack of space forbids extended discussion. But before dropping the theme it should not be overlooked that the whole scheme is conditioned on the assumption that ere long China is to be partitioned out among the Powers party to the treaty, and that even now she is helpless to resist the assumption of authority by the great Occidental Powers.

The Arm-chair Critic of Politics

President Tucker of Dartmouth College, having learned that some of his admirers were considering the project of electing him delegate at large from New Hampshire to the coming National Republican Convention, has written a letter declining to consider the proposition. He holds that a man must either be in politics in a responsible or an irresponsible way. For the latter kind of "political dabbling" he has no respect whatever. For "responsible politics" he thinks he has no time apart from the ordinary duties of a citizen. In his letter, making his position clear, President Tucker states a principle which, if adopted generally by men of his class, would make them more influential as molders of public opinion. He holds that "the plain condition of entering politics in any public way is that a man must be able to know all that is going on, so that he may know what to say and what not to say, where to strike and what not to strike. Unless a man has such knowledge as this his influence counts for nothing." In other words, the college president, or the clergyman, or the lawyer should hesitate about prescribing so promptly and jauntily, as many of them do, for diseases of the body politic unless they have had the training fitting them to make a diagnosis. Lacking such knowledge, their prescriptions have little value, even when they are not positively harmful. In effect, President Tucker says to American democracy, "Put your trust in trained students of statecraft, in men who have practical knowledge of conditions at home and abroad. Hold them rigidly to conformity to a few great ethical and political principles, and on these let your clergy and ethical teachers dwell insistently, but let the adjustment of details, the elaboration of method, the carrying out of policies be left to specialists, of whom the college president cannot be one if he is to perform the duties of a modern college executive."

It is encouraging to find President Tucker striking this note now at a time when the gravity and complexity of our national politics are leading many of his class to distrust the honesty and ability of the men whose past careers and professional training have fitted them to bear the burdens of responsibility. It is so easy for "men of the arm-chair" to sit and criticise men at the front—in Cuba, in the Philippines, in Washington. It is so easy to assume that your representatives in Congress are incompetent or venal, that the President and his advisers are partisans not patriots, that the situation is as simply solved as choosing the country road on which you will stroll for your Sunday outing. But be it noted that President Schurman of Cornell and Bishop Potter of New York did not return from the Philippines holding precisely the opinions they held ere they started on their tour of investigation, and we doubt whether President Jordan of Leland Stanford, Jr., University or Dr. Parkhurst of New York would be quite as absolute in their condemnations of their country had they sailed across the Pacific and studied the situation in the Philippines, or had they sat with the Peace Commissioners at Paris, or read all the documents bearing on the case in the possession of our diplomatic corps and responsible legislators and administrators. John Morley, in the current *Century*, with words that some one some day will use in describing his own radicalism, tells of "men of a certain temperament" in whom "political logic is apt to turn into a strange poison. They will not rest until they have drained first principles to their very dregs, and argued down from the necessities of abstract reasoning until they have ruined all the favoring possibilities of concrete circumstance." This poison is at work now in the veins of some of the most patriotic citizens the nation has.

While all this is true respecting the desirability of experts filling administrative posts at home and abroad, it does not preclude the participation in great representative gatherings of men who are not trained diplomats or statesmen. In days gone by Presidents Chadbourne of Williams and Seelye of Amherst have added strength to Massachusetts's delegation to national Republican conventions, and, if President Tucker could conscientiously accept the post, we should like to see him represent New Hampshire in the coming convention, for it will need men of his stamp of character. We dislike, both as a matter of theory and fact, the condition of a party when there is no rivalry within its ranks for the high post of honor of the presidency of the United States, and the more men there are in the coming convention who are on President Tucker's level of thought and speech, the greater the likelihood of the nominee representing the best ideals of the party.

The Scene Upon Calvary

If human thought were to be fixed upon any other dramatic event than the crucifixion of Christ as often and as steadily as upon that, attention would weary. Even the most enthusiastic would find their interest flagging. For example, if the world were continually urged to picture afresh to itself the famous execution of Egmont and Horn, the great Dutch heroes and martyrs in the cause of humanity, how long would it be before open

dissatisfactian would be expressed, on the ground that no such example of heroism, however glorious, can be persistently urged upon attention without causing satiety? But in the case of Jesus there is no such weariness. The subject is perennially fresh and inspiring. The more one pictures to himself the cross upon Calvary with its precious burden, the more the spiritual nature feels itself enriched and ennobled.

It is well to dwell in mind more than is often customary upon the facts and scenes themselves of the crucifixion—upon the central cross with its victim, and the companion crosses on the brow of that low hill without the city gate; upon the stern guard, the little group of bewildered, sorrowing friends and the shifting multitude, mostly of scornful, sneering spectators. It is well to read, now and then, with care, the gospel narrative of the occurrence, and to reflect upon what happened, in its order, and to attempt to appreciate as fully as possible the solemnity of the hour. Only thus can its significance be rightly interpreted.

The crucifixion was the climax of Christ's earthly life and of his redeeming work. It was necessary to that life and that work, and in itself was a testimony, not merely to his sincerity of conviction and to his spirit of utter self-sacrifice, but also to the magnitude of the task which he had thus brought to its successful completion, and to the awfulness of the burden of human sin which he had assumed. Impossible although it is for us to enter fully into his feelings upon the cross, no one can fail to grasp enough of their meaning to find in reflection concerning them a powerful spiritual stimulus. The full significance of the crucifixion was not understood by those who witnessed it, but progress in comprehending it has been continuous ever since. Yet it would be too much to assert, even now, that it is fully comprehended even by the most enlightened Christians.

Undoubtedly revelations are yet to be made of the depth and the breadth of its meaning which possibly we are not now capable of receiving, but which we may acquire the capacity of understanding in the life beyond the grave. As the grains of sand in the hour-glass narrow their stream at the middle and then expand it again as they descend, so the events of human history may be said to draw to a focus in that scene upon Calvary, and then to broaden again in their current so as to impress the whole world and the whole of time. If we would understand Calvary aright we must try to look at it as it appears to our Lord himself.

Touching incidents of self-sacrifice in order that the starving millions in India may be fed continue to come to hand. The list of acknowledgments this week includes one gift of $30 from a laboring man whose daily earnings are $1.50. Another man is sending each week as much as his board costs him. A father forwards certain sums of money which had been given his little son, who died nine months ago, and writes that he knows of no better use to which to put them. A similar spirit prompts a mother to send what had been put in the bank for her little girl, who also has passed away recently. Certainly the children in one way and another are having a splendid share in this relief work.

Current History

The Fate of Porto Rico

Ere this is read the Senate will have voted on the revised law establishing our temporary, if not permanent, relations with Porto Rico, and probably will have adopted it in substantially the form in which it last came from the committee of which Mr. Foraker of Ohio is chairman. The vote is being taken as we go to press, and judging by the vote taken on the 30th, when by a vote of 33 to 16 the senators defeated a resolution introduced by Senator Pettus of Alabama providing for free trade, the verdict will be in favor of a slight tariff, and in favor of the construction of the Constitution which makes it operative and authoritative in our new possessions only to the extent that Congress by explicit decree says it shall be. Any other course, if we are to take the word of Speaker Henderson of the House as authoritative, would run counter to the confirmed opinion of the House, which, if his letter to a constituent, published last week, is a fair index of the feeling of the House, has not altered its opinion, notwithstanding the popular uprising against the imposition of a tariff, and notwithstanding the Republican press of the country is against such a course.

The debate in the Senate has been vigorous, spirited and on a high plane during the past week. Senators Davis of Minnesota and Proctor of Vermont of the Republicans and Pettus of Alabama of the Democrats have urged free trade, have pleaded for the keeping of pledges made to the Porto Ricans, and have insisted that the voice of the humanely inclined people of the country be heard. Senator Beveridge, the youthful senator from Indiana, has argued fervidly for free trade, but announced that he will vote for a light tariff, inasmuch as it is to last but a brief time, and inasmuch as all the revenue is at once to be set apart for Porto Rican needs. Senator Fairbanks of Indiana has forcibly argued for the free interpretation of the Constitution, and affirmed that General Davis, governor-general of the island, with new light on insular conditions, now feels certain that a light tariff would be better than free trade for the island, inasmuch as it cannot bear direct taxation and thus provide its necessary revenue, and inasmuch as there is no insular government which can issue securities for a loan. Senator Depew has defended the report of the committee of which he was a member, and claimed for the bill that it is humane as well as politic. Senator Spooner of Wisconsin has weightily argued for a liberal construction of the Constitution.

Training for Service of the State

The McCrum incident, with its revelations of the incapacity and puerility of the man whom politics and chance happened to find at Pretoria as United States consul in the early stages of the race conflict now under way in South Africa, doubtless has opened the eyes of many hitherto thoughtless and indifferent to the need of a far better system of selection and appointment of consular and diplomatic officials than we now have. And it is encouraging to know that pressure from the business men of the country, and from men who are not in business but who are well informed as to methods of selection of such officials in other countries, has led to the introduction in the Senate and the House of bills, which, if either is passed, will at once put us on a saner and higher plane of doing a very important part of our national business. How much a reconstruction of the consular service is needed may be understood by all who will read the article of United States Consul Parker in the April *Atlantic Monthly*.

That this idea of a Federal civil service based on merit is rooted firmly, and is bound to bring forth fruit in new varieties of endeavor, is shown by the report of Senator Ross, who with his colleagues has recommended to the Senate that the present civil service law governing appointments at home shall be extended to all civil appointments in the islands of Porto Rico and the Philippines. The bill introduced in the House last week providing for the erection and maintenance of a college for training administrators in our insular possessions, to be to our civil service what West Point and Annapolis are to the army and the navy, shows how alert some of our legislators are to the imperative needs of the nation, and that they see the duty of providing intelligent, capable Americans to represent us among people who for years to come will be in tutelage. Pending such governmental action the country is fortunate in having educational institutions so alert as ours are to adapt courses to the needs of the hour. The prospectus of the new Amos Tuck School of Administration at Dartmouth is admirable in its provisions for fitting young men who might incline to enter our diplomatic, consular and colonial services could they be assured by the right action of Congress that after years of preparation they might reasonably expect positions, adequate compensation during service, and a pension after retirement from active service. That under our present system our service abroad is as high as it is, is attributed more to the innate adaptability, cleverness, and faith of the average American that God will provide than it is to the reason or generosity of Congress, representing the American people.

The Cuban School System

Supt. Alex E. Frye, who has charge of the American schools in Cuba and who has done such wonderful work in organizing the school system of that island since the first of the year, is now in Boston completing arrangements for the visit of 2,000 Cuban teachers to the United States during the coming summer. He is enthusiastic over the avidity of the Cubans for learning, their willingness to sacrifice for their children's education, their honesty in handling school funds and their temperance of life. He reports that he has not had the slightest opposition from the Roman Catholic Church officials since he convinced them that the schools were to be managed on a non-sectarian basis and that Cuban teachers and Cuban book makers were to be treated fairly. He intimates that if the school system meets with any opposition it is more likely to come from the Protestant organizations, which insist upon religious instruction and whose schools lack the financial resources of the public schools. He reports that the Baptists already have

realized that it was folly for them to maintain day schools in rivalry with the public schools, and hence have abandoned their original intentions in that matter. Mr. Frye predicts that the other Protestants will soon follow. Neither race or religious antipathies seem to have arisen to thwart the efforts of our administrators thus far, and the record of work accomplished during so brief a time is creditable alike to the American officials and the Cuban population. Mr. Frye's plans for the entertainment and instruction of the Cuban teachers while in this country are such as will call for hearty co operation on the part of the American public, and we bespeak the co-operation which the scheme deserves. Harvard and the University of Chicago have done their part nobly in proffering facilities for study. But our municipalities and towns and our best citizens, as home owners and keepers, will have a chance to show patriotism of a very real sort by tendering hospitality which will show to the Cubans that America is truly beneficent in her intentions.

Prin. F. W. Atkinson of the Springfield, Mass., High School, like Mr. Frye a Harvard graduate, has, on the recommendation of President Eliot, been selected by Secretary of War Root to proceed to the Philippines and, so far as possible, do a work there similar to that done in Cuba by Mr. Frye.

A Step Toward Reform in Taxation

With a board of assessors, subject to local political and financial influences, only $70,918,225 worth of taxable franchises were found in New York city. The present State Board, charged with responsibility to ferret out and assess taxes on this sort of property, has just reported a total valuation of $260,573,006, and, on the basis of last year's tax rate, this will mean an increase of $5,000,000 in revenue to the city. Hearings on alleged excessive valuations have been heard by the State Board during the past week, and, after such reappraisements as may be deemed just, the board will certify the lists and pass them over to the municipal officials. Then will follow some litigation, but not much comparatively, and the people will have made another step toward throwing the burden of expense on those best able to bear it.

The Famous Dead

The death of St. George Mivart, one of the most eminent of English biologists and until recently a notable convert to and adherent of the Roman Catholic faith, is doubly deplorable because it was apparent that from him the world had much to learn respecting the state of affairs within the Roman Church, which so recently has forbidden him the sacraments because of his contumacy in refusing to accept the dogmas of the church, dogmas, which he as a conscientious student of science could not affirm. That the recent interdict of Cardinal Vaughan had no terrors for him is shown by his article in the April *North American Review*, in which he denounced the indifference of the heads of the church to "the anxiety and distress of so many Catholics who do not know what they must believe about Scripture, yet dread peril to their immortal souls if they do not believe what the church teaches."

Archibald Forbes, who died last week, was a Scotch journalist and lecturer, whose work in the field as a war correspondent has never been surpassed, and whose books and lectures describing his experiences in the Franco-Prussian, Russo-Turkish and Afghan Wars have made him known to the British, American and Australian publics better than any man of his profession. His endurance and heroism, together with a power of truthful description, put him at the head of a group of specialists within a profession which, like other professions, is becoming sub-divided as life and the social structure become more complex and as the impossibility of one man being master of all the work of a profession becomes more and more obvious.

An Arbitration Verdict

The railway from Delagoa Bay, in Portuguese East Africa, to Pretoria is the natural inlet and outlet for the Transvaal. Portugal originally gave the concession for building the road on Portuguese territory to Colonel McMurdo, an American, who had the backing of English capitalists. Because he could not complete it under conditions that Portugal seemingly purposely made impossible, the road was seized by Portugal. The American and British Governmen's took up the grievances of their citizens, and Portugal agreed to submit the case to an arbitration tribunal made up of Swiss jurists, who since 1890 have been deciding as to the tenability of the claims for damage brought against Portugal and the extent of that damage, if any. The claimants expected not less than $10,000,000. The value of the concession today is more than $30,000,000. The arbitrators last week awarded unanimously the sum of 15,314,000 francs, with interest, or about $2,700,000, plus interest. The smallness of the award has called forth much wrath from British editors, and is disappointing both in Washington and London. But, as there is no appeal, the verdict is final. Portugal, although poor, will find ways of paying the award, and Great Britain, in the rôle of a desperate creditor, will not be able to levy on Portuguese East Africa as security for the debt owed.

The South African War

By the death of General Joubert at Pretoria, on the 28th of March, the Boer cause suffers a grievous blow, and the liberal Dutch in South Africa lose a man far more inclined than Kruger to be judicial, and open to appeals of reason as well as racial pride. Thrice had British soldiers suffered severe punishment at Joubert's hands, and yet such was the unblemished character of the man and his ability as a military commander that from the queen of Great Britain down to the rank and file of the British prisoners in Pretoria expressions of regret that the old warrior is dead have come during the past week. Generals White and Roberts, foemen with whom Joubert had measured his strength in recent engagements, were among the first to pay tribute to his valor, ability and fairness as a fighter. Joubert's successor, as general-in-chief of the Boer forces, probably will be Gen. Louis Botha, whose ability has impressed the German and French officers serving with the Boers as of a very high order. The Boers in the Free State during the past week have had several small engagements with the British, indicating that they are alert and disposed to contest the ground stubbornly, and the success they had on the 31st in decoying into a trap a small force under Colonel Broadwood, in which engagement the British lost seven cannon and 100 convoy wagons, indicates that many of the British officers have yet to learn the sort of foe they are fighting and the necessity of employing scouts.

General Roberts remains at Bloemfontein with his main army, awaiting the adequate preparation of it with horses and military stores before cutting his way farther to the north. He also has to be surer than he now is of the tranquillization of the southern half of the Orange Free State before he can safely proceed northward.

The Future of the Republics

Winston Churchill's letters from the front are permeated with solicitude lest the British people may be more severe in their imposition of terms on the conquered than the officers at the front would be had they the shaping of the imperial policy. He urges that everything be done to make the reconciliation between the races easier rather than more difficult, thus not only making quicker the termination of the war, but the constructive legislation which must follow it. His policy and Kipling's policy respecting the proper treatment of the Dutch are far apart. Kipling would give the Dutch Cape Colonists who have sympathized with the two republics a short shrift. The practical unanimity of the British people as to the coming fate of the republics as republics was revealed at the meeting of the National Liberation Federation last week, when, despite the wishes of the older or more Radical leaders, the rank and file of the younger delegates were swept off their feet by the plea of Sir Edward Grey, who takes his cue from Lord Rosebery. They uproariously applauded his contention that imperial ends demand the inclusion within the empire of the former Dutch republics, a view which Herbert Gladstone, the Liberal whip, also has expressed during the past week. This reveals the inability of the opposition to fight the ministry on the issue of the war or its outcome, and it also reveals the dissensions of the Liberals, inasmuch as had Sir Henry Campbell Bannerman, the titular head of the party, been able to attend the federation meeting, he and not Sir Edward Grey would have set the key for the party, and it would have been far less imperialistic in its pitch. The joint message of the premiers of the Australian colonies, urging the Ministry to take a firm stand for inclusion of the republics within the empire, and demanding the extinction of their independence, is a very significant fact, pointing to that share of influence in shaping imperial policy by the colonies hereafter which some of the most far-sighted of British civilians deem sure to be recognized as one, if not the most valuable, of the outcomes of the war, which, like our own war with Spain, has cemented the people of the empire—including Ireland—together as nothing else could have done. Queen Victoria started for Ireland on the 2d, extraordinary precautions having been taken to insure her safety *en route*. Dub-

lin and Belfast have made generous provision for her reception, and all of Ireland's true friends are praying that nothing will happen to pain the heart of the venerable monarch or rekindle race feeling.

NOTES

The island of Guam is to be fortified by the United States, and made an important base of supplies for the Pacific Squadron.

The legislature of New York has repealed the Horton boxing law, under which prize fighting has flourished of late, and Governor Roosevelt will sign the act.

The army in the Philippines has been divided into four divisions. General Otis's health is reported as so broken that he must soon return to this country.

Congressional committees had well-attended hearings last week, at which those fighting for an anti-polygamy constitutional amendment and for a reopening of the canteen question were heard.

Racial feeling shown in the municipal elections in Santiago indicate that the relations of the Negroes and Caucasians in Cuba are not as ideal as some writers on Cuban affairs have intimated they were.

The reported discovery of the south magnetic pole—not the geographical—by an English exploring expedition, headed by Borchgrevink, comes in a dispatch from New Zealand, which has the stamp of authenticity. The expedition left Tasmania in 1898.

Pittsburg, Pa., clergy and laity rose up last week and let their public officials know what they wanted, and Mrs. Langtry was debarred from playing The Degenerates. Pittsburg is a town where the Christians, chiefly Presbyterians, have a good deal to say about what is done and not done in the way of week day and Sunday amusements.

The death of ex-United States Senator Sawyer of Wisconsin removes a man of whom one of the best of the Washington correspondents says he "probably adjusted more quarrels and settled more disputes than any man who ever lived in Washington." An admirable record, even had he done nothing else. He was one of the great lumber kings of the Northwest.

The presentment brought in by the Grand Jury in New York accusing District-attorney Gardiner with obstruction of all efforts to get at the doings of New York's responsible police officials is one of the most damaging indictments of an official and the machine back of him ever filed in a court, and it will probably lead to action by Governor Roosevelt in appointing a special prosecutor and a special jury to undertake the completion of the investigation so admirably begun by the Grand Jury, with Mr. George Haven Putnam as chairman.

Vast as are the expenditures of the nation now the revenue is larger than the outgo, March showing a surplus of more than $16,000,000. The responsible officials should set to work devising a fair measure of reduction, especially in the stamp duties, and without paying overdue attention to the brewers, who, as soon as any move is made to reduce the revenue, will insist on the abolition of the tax on beer. A resolution calling upon the Secretary of the Treasury for explicit information on this matter has been introduced in the House by the Republican leaders.

China, to make amends so far as possible for the murder of Mr. Brooks, the English missionary, in December last, has not only agreed to execute several of his murderers and imprison others implicated in the deed, but will erect a memorial chapel on the mission station and pay for the erection of a memorial to the dead missionary in the cathedral at Canterbury, England. That is the way Great Britain treats Oriental Powers who do injury to her citizens. The United States lets Turkey destroy mission property, arrest and annoy American citizens traveling in Turkey, and so far as we can see does nothing to maintain the national reputation or the self-respect of her citizens resident in Turkey.

Rabbi Isaac M. Wise, who died at his home in Cincinnati last week, was a Bohemian Jew, born in 1819, who came to this country when young, entered the ministry and rose to the highest place as leader of Reformed Judaism in America. He preached, edited newspapers, founded theological schools, contended with foes within and foes without the Jewish fold and leaves behind him a memory more durable probably than that of any man of his faith who has lived in this country. His obsequies last week were remarkable for the intensity of devotion and sorrow shown by Jews and Gentiles, and memorial services in his honor have been held wherever Reformed Jews assemble in the United States. He did nobly in fighting against traditionalism, against formalism, against separatism. His Americanism was intense and his relations with Christians fraternal.

In Brief

The man whom you dislike is one of the men God loves.

A sure and splendid recipe for nervous prostration is given by Mr. Tomkins in his article this week.

Some men make a god of their own faith. When it seems feeble they imagine that God has forgotten to be gracious.

A strong program is being prepared for the Massachusetts State Association at Amherst, May 15-17. The committee has selected as the theme of the gathering, The Teaching Function of the Church.

It is said that the play, The Little Minister, for the time it has been running, has been more profitable than any other ever put on the stage. From the first sentence to the last every word and scene are thoroughly clean and wholesome. And yet it is claimed that the theater could not live unless it appealed to the coarser passions!

Hon. Charles Denby, for many years United States minister to China, writing, in *Collier's Weekly*, on the proper relations of the United States to China, says, having in mind what he has seen of Christian missions in China, "The silent but persistent worker, the missionary, has been the pioneer of modern civilization as well as Christianity."

Another man in prosperous circumstances has recently been taken to an asylum because his mind has been weakened by constant apprehension of possible, but not threatening, financial disaster. Do not brood over evil which never may occur. Borrowing trouble does not pay. In fact, it is sinful. Cheerfulness is one of the best helps in averting misfortune, and in facing it when it comes.

The last sentence of Mrs. Mary Baker G. Eddy's latest exhortation to her twelve official "lecturers" or apostles is so characteristic that we cannot forbear to quote it: "Millions," she writes, "may know that I am the founder of Christian Science. I only know what that means." We have yet to read anything written by Mrs. Eddy which would indicate that *she* knows what it means.

There are signs of revolt in some quarters because the Sunday School Quarterly of a certain denomination—not Congregational—scheduled this question among those referring to Jesus' triumphal entry: "If Jesus had need of an ass for his service, does he not need you?" There must have been a good many suppressed titters when the teachers who never ask any questions except those in the quarterly reached that query.

Will anything ever be allowed to rest established? Here is a man, Mr. G. L. Streeter, who insists that the little building in the rear of Plummer Hall, at Salem, is not the First Congregational Church, built in 1634, as has been supposed, but only a part of the first Quaker Meeting-house, dating from 1688. This new claim, however, appears to rest only on a tradition and one not generally held. It may start fresh investigation and thus cause the truth to be established.

When the International Sunday School Convention was held in Boston in 1896, D. L. Moody uttered one sentence with great earnestness which we would like to repeat, with the power of his eager desire behind it. He said, "If I had the trumpet of God, and could speak to every Sunday school teacher in America, I would plead with them to lead one soul to Christ this year." The first quarter of the year has already passed. How many teachers can report progress in this direction?

The committee of the Church of the Pilgrims, Brooklyn, is reported to have practically agreed to recommend Rev. Dr. H. P. Dewey as the successor of Dr. Storrs, and their report was to be made to the church on Wednesday evening of this week. It was naturally annoying to find their action anticipated by the newspapers, but it is very difficult to keep a matter of so great interest from the ubiquitous reporter, when so many people in both the churches most concerned are discussing it.

Read Charles Barnard's article in the April *Century* on The Industrial Revolution of the Power-Tool. Take in the full significance of what it means that now the tool is being taken to the work and not the work to the tool—and then, O pastor and layman, consider whether the church of which you are a leader or member is showing equal enterprise, equal ingenuity, equal economy, equal adaptation of means to end. Does your church expect the work to come to the tool, or do you carry the tool to the work?

The tale respecting the letter recently sent to John Bunyan, which we published a week or two ago, has brought to the surface a story of the wit of the late Dr. George L. Walker of Hartford. Once Barnum's circus came to Hartford, and free tickets were sent to all the local clergymen. Those sent to Rev. Dr. Joel Hawes, long deceased, fell into the hands of Dr. Walker, who said, "A letter from P. T. Barnum to Dr. Hawes! Mr. Barnum is dead and Mr. Hawes is dead. It is evident that they have not met yonder."

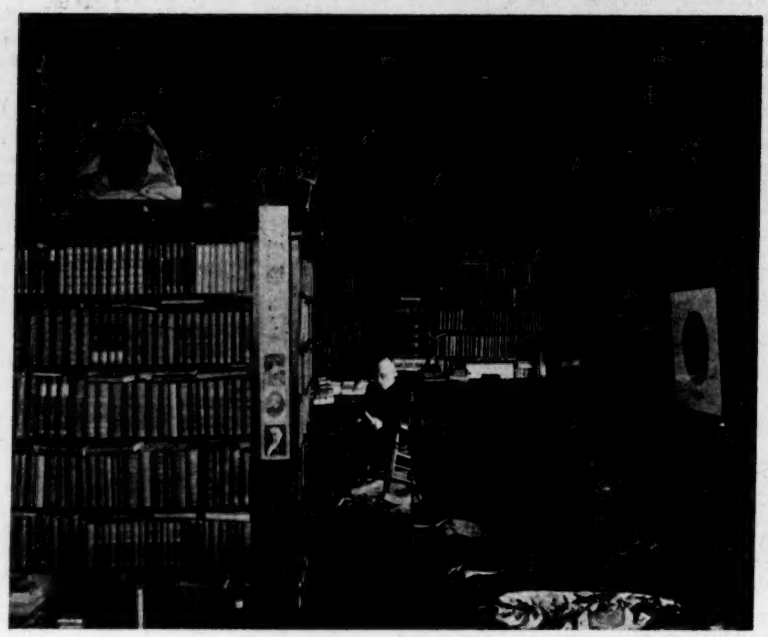
In addition to our other recent changes and improvements in method, we have adopted a new plan in our Literature department. Instead of merely entering the names of new books when received, we now comment at once, under their respective titles, on as many as can be dealt with appropriately by brief characterization. Of course volumes of special importance are reserved for more elaborate notice. By this method we secure additional promptness in dealing with new publications, and it is advantageous alike to our readers, to publishers and to ourselves.

Rev. Dr. Washington Gladden, running as an independent candidate for the common council of Columbus, O., has defeated the regular party candidates, and now is empowered to fight "the beasts of Ephesus" in and out of the council. From being a thoughtful, helpful writer on municipal government, Dr. Gladden now is raised to the place where it will be his duty to effect, so far as is possible, the reforms for which he has pleaded in the past. Whether or not he succeeds he will return to the desk with a fund of information respecting human nature, political trickery, the relative values of strategy and candor in procuring legislation, etc., of which the reading public will be made partakers sooner or later.

Rev. Dr. Reuen Thomas at a Twenty-fifth Milestone

The Formative Influences in His Life and His Fruitful Years in the Ministry

By Rev A. E. Dunning



DR. REUEN THOMAS IN HIS STUDY

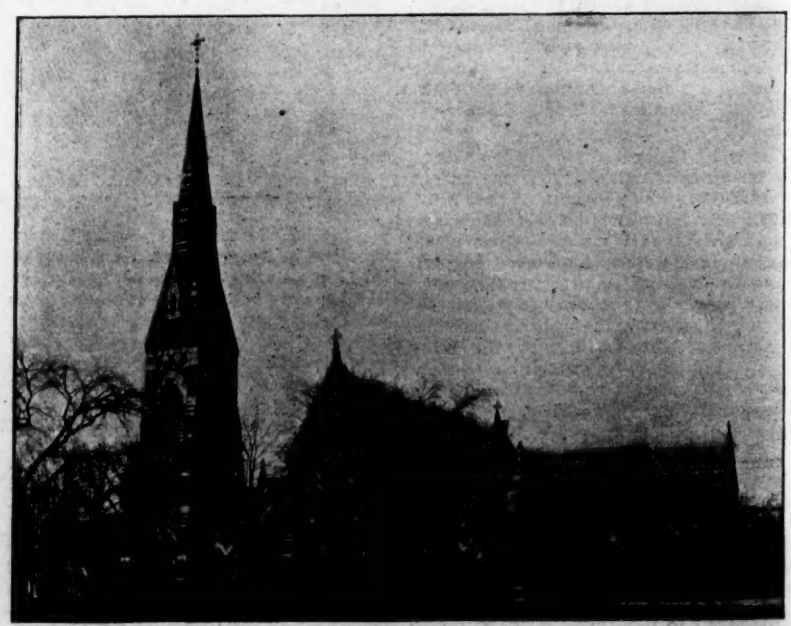
On the slope of Aspinwall Hill in Brookline, facing eastward, are some fine homes. In the topmost story of one of them, on Rawson Road, is the study of the pastor of Harvard Church, and its windows, walls and bookshelves are silent witnesses which could disclose a considerable part of his biography for the last twenty-five years. One sees from these windows the cities of Boston and Cambridge, and several suburban precincts, with glimpses of the harbor and the Back Bay. By day the gilded dome of the State House, the eye of Massachusetts, glistens in the sun, and by night it sparkles as a circlet of light. The view from these study windows is beautiful and inspiring. Dr. Thomas knows Boston well, and Boston knows and honors him.

From these study walls many faces look down on the occupant, for he has a fancy for surrounding himself with the pictures of his personal friends and of the men whose minds have influenced his. Quite a number of these pictures, probably, would not be recognized by the visitor unless he had long known Dr. Thomas and his associates. But here, also, are faces known wherever the English language is spoken and English history and literature are read. Yet beside Gladstone and Longfellow and other celebrities portraits are prominently placed of two men who have had most to do with bringing Dr. Thomas to America and in determining his thought and life in the land of his adoption. One of these is that of Dr. George W. Field of Bangor, with whom he became acquainted while he was a pastor in Liverpool, forming an intimate friendship which lasted till interrupted a few months ago by death. Dr. Thomas's fine tribute to Dr. Field in *The Congregationalist* of Jan. 18 only hints at the close and tender ties between these two men.

The other portrait is that of Dr. Horace Bushnell, whose volume on Nature and the Supernatural, Dr. Thomas says, met him in his youth, saved him from skepticism and changed and shaped the current of his thoughts. When he made his first visit to this country, he said to Dr. Field, "Two things I must see, Niagara and Bushnell." He came to Hartford and spent a week with the man he had so long honored and loved, but had not yet seen. Dr. Thomas believes that he first made Dr. Bushnell appreciate the extent of his influence on religious thought in England. It was during this visit that Dr. Bushnell received a check for $2,000 from his London publisher. He was greatly surprised and remarked that he had done nothing to warrant such consideration. Dr. Thomas told him of the effect of his writings on his own mind and on many others, and assured him that if the amount of the check had been $10,000 it would still have been inadequate. Bushnell turned away and gazed out of the window, and when he turned again to speak his eyes glistened with tears. While Dr. Thomas was with him he received from the press the first copy of his new volume, Forgiveness and Law, and gave it to his visitor with his autograph and an inscription on the flyleaf. Some of his sayings during that memorable week still linger in the mind of his visitor like windows into the soul of the great thinker and poet. A typical sentence is this one, spoken in the earnestness of friendly intercourse: "I know Jesus Christ," said Bushnell, "better than I know any man in Hartford."

Though still young in years, Dr. Thomas was mature in pastoral experience when he accepted the pastorate of Harvard Church twenty-five years ago. He began his ministry at the age of twenty, as an associate pastor with Dr. Newman Hall in Christ Church, London, where he remained two years. Then, after a year of labor in Birmingham, he was persuaded by Rev. Enoch Mellor of Great George Street Church in Liverpool to take the pastorate of a congregation under the care of that church. This was Berkeley Street Church, and during his ministry of three years it developed into an independent and prosperous enterprise.

From Liverpool Dr Thomas was persuaded to go to East London, in the hope of influencing many of the intelligent artisan class of that populous district. Here for seven years he was pastor of Wycliffe Church, and to this period he looks back as the most interesting and useful of his life. The church was at a rather low ebb when he went to it, but he made his own



HARVARD CHURCH, BROOKLINE

conditions of work and was nobly supported by his board of deacons and associates. He began in the first autumn a series of Sunday afternoon lectures to working men on topics of current interest. These were attended by about 600 persons, and succeeded so well that the second year the time was changed to Monday evening. At the first lecture about 600 were present. The subject for the second lecture was Napoleon III. and his influence on France. About 1,200 attended. From that time on the church was full and often the audiences filled to overflowing the large edifice seating 1,600 persons. Sometimes as many as 2,200 were present.

Many of those whose interest was awakened by the lectures came to be regular Sunday attendants, and the church grew rapidly, in large proportion from this class. At every communion new members were received, the largest number at any one time being seventy, about half of whom had been brought in through the Monday evening lectures. These became a widely known institution connected with Wycliffe Church, continuing every year from October to May, and the interest never flagged. Dr. Thomas's purpose was never sensational, but always distinctly evangelical, meeting thinking men frankly and discussing great questions without reserve. Revival conditions continued all the time. No collections were taken at the lectures, but contributions were received in boxes at the doors as the congregation passed out, the amounts being more than enough to provide for all the expenses of the lectures.

Seven years of continuous labor in this field were enough to tax the energies of any man, and when, at the end of that time, Dr. Thomas received a hearty call to Harvard Church, Brookline, with assurance of a pastorate of at least five years, he accepted it and began his residence in this attractive suburb. Here he has remained for a quarter of a century, while the church has steadily grown, and the handsome edifice has been enlarged till it holds one of the largest congregations in the vicinity of Boston.

Dr. Thomas has had many urgent invitations to other fields of labor, some of them very attractive. He has received ten formal calls, five from England and five from fields in this country. He once accepted a twice extended call from the Arch Street Presbyterian Church, Philadelphia, but the council called to dismiss him refused to sanction the change, and he accepted the advice of the churches to remain with Harvard Church. The relations between himself and his congregation and with neighboring pastors and churches have always been of the most cordial nature, and the outside demands on his services have been large and constant. When a short time ago an invitation from a London church was pressed upon him, his inclination was strong to return to his old home; but he received so many letters from friends in various parts of the United States urging him to remain in this country that he gave up what seemed at one time to be a settled conviction that he ought to spend the later years of his ministry in the land of his birth. Perhaps the make-weight which finally turned the scale was the wish of Mrs. Thomas, who was held to Harvard Church by ties of affection so strong that she was quite unwilling to sever them. Her helpful presence was everywhere in the parish a quiet but constant uplifting power, and her death last autumn was a bereavement to the congregation only second to that in her own family, which now consists only of her husband and his niece.

Dr. Thomas has found time, in the midst of his busy years of parish work, to write several volumes, which have given him a place among literary men recognized on both sides of the Atlantic. Besides a large number of contributions to the periodical press, he is the author of two volumes of sermons, entitled Divine Sovereignty and From Death to Life, and a series of lectures on Leaders of Religious Thought. He has also twice ventured into the field of fiction, his first story being The Grafenburg People and his latest book The Kinship of Souls.

English pulpits have asserted their claims on his services for most of his vacations, and for several years past he has occupied the pulpit of the City Temple, London, during the absence of Dr. Joseph Parker. He made special preparation for these services, sometimes keeping him almost as busy as when at home in his own parish; and they have always been a prominent feature of the summer religious life of the metropolis.

Preparation has been making for some time by Harvard Church for the fitting celebration of the completion of the twenty-five years' labors of its pastor. A series of meetings will be held, beginning April 10, in which neighboring churches of Boston and vicinity and prominent ministers from a distance will participate. Dr. Thomas has planned to leave for Europe soon after for a vacation of six months or more, a part of which he intends to spend on the Continent recovering health, which has been somewhat impaired by constant labors and by his recent bereavement. Then it is hoped that he will return to continue in a pastorate which promises yet many useful years. During his absence the church will be in the care of Rev. Oliver D. Sewall, who has been the efficient assistant pastor for the last three years.

Happenings in Washington

BY LILLIAN CAMP WHITTLESEY

The Congregationalist Quoted in the House

Entering the House gallery the other day, with a thought of this letter in mind, it was a bit startling to hear *The Congregationalist* quoted on the floor. The speaker was Mr. Lentz of Ohio, and the item was an extract from one of Rev. Peter MacQueen's letters from the Philippines. It is only by some occult law of contrasts that such a paragraph from such a source could have found place in a speech that another member justly characterized as a disgrace to the American Congress and a violation of all the decencies of the House. Mr. Lentz's coarse sneers at the Administration were applauded by some of the Democrats, but a following gained by the grouping of non-related facts, with their setting omitted, and embellished with profane and vulgar wit is sure to be short lived.

An Interesting Winter in Congress

The Washington representative of one of the most conservative New England papers says that this winter's series of debates is the most interesting in the history of the United States Congress, that the expansion of ideas and of statecraft is keeping up with that of territory. There was never a time when wise men differed more on important measures; cheap oratory, or droning speeches to fill up the *Record* and mail to constituents no longer suffice. Seventy-five million people, many of them armed with copies of the Constitution and new sets of maps, watch every measure, and when things go wrong simply press the button of protest, or, in other words, buttonhole the press—witness the Roberts case and the Porto Rican tariff.

The Alaska bill covers more than 600 pages, weighs four pounds and consumed four days, or more properly nights, in the reading. And the senator who has it in charge can scarcely get time to eat, because people from various parts of the country want to have additions made. The Philippine Commission is in session, and its members impress those who meet them with their ability and appreciation of their responsible and arduous undertaking. To use Judge Taft's own words: "The chances of failure are so many that the possibility of success is worth fighting for."

Dr. Newman and the First Church

Dr. S. M. Newman has begun his sixteenth year as pastor of the First Congregational Church, the longest pastorate in its history. The church celebrated his fifteenth anniversary by a large social gathering, with plenty of good music. Mr. Justice Brewer presided and offered very hearty congratulations. He was followed with words of greeting from representatives of a number of departments of the church life. The membership is something over 1,000. The comings and goings in this city are incessant. It is literally a procession of life. But with all the changes the growth of this church is constant. Not a communion season has passed during these fifteen years without additions to the membership. The pastor is in touch with every one of the fifteen auxiliary organizations, and has accomplished a great and beautiful work in molding the thought of hundreds of young people who look to this church as their home and social center.

The Mount Pleasant Church is following on in much the same way, and there is no rivalry between the two, though the greater promise easily lies with the newer organization. It recently entertained the Congregational Club. Mr. Dingley's successor, Representative Littlefield, is a Congregationalist, as is Senator Ross of Vermont and Senator Quarles of Wisconsin. Some of these gentlemen are often seen in our churches with Senators Platt of Connecticut and Kyle of South Dakota, Representatives Williams, Eddy and others. Senator Beveridge, like the President, with whom he is such a favorite, is a Methodist.

A Fine Meeting of the Club

At the Congregational Club meeting Representative Eddy of Minnesota made an excellent speech on the corner stones of the republic, naming them as the

church, the home, the school and the press. Rev. Oliver Huckel, D. D., pastor of the Associate Congregational Church of Baltimore, delighted the company by his masterly address on the Mission of Our Church to the World. In bringing together the Associate Reformed and the First Congregational Church there he has worked out a problem in Christian comity, and the Congregationalists of this region most heartily welcome the church and its pastor.

The Personal Christian Life

IV.

BY REV. FLOYD W. TOMKINS

1. How can I resist temptation which comes to me at the most solemn time, when I am in church or when I am praying?

Such times are Satan's opportunities. If he can only make our devotion unreal and our prayers vain, he has gained a great victory. That little tract, A Sunday Morning's Dream, tells the story clearly. It may be a comfort to some to know that all are thus tempted. The holiest men have testified that into their best service has come creeping some horrible thought or desire, the very contemplation of which has made them shudder.

We can find help at such times in two ways. First, by abruptly changing the character of our devotions. Let the heart suddenly lift itself in adoration, as if the eyes saw the King in his beauty, and let the lips repeat praises for all the glorious attributes of God: his love, his strength, his wisdom, his mercy, his justice, his omnipresence. Or, let the tempted spirit drop to itself, and think of all the ways through which God has led it in the past, all the experiences of joy or sorrow, all the struggles with circumstances and conditions, and thank him for each year of the life. This quick transfer of thought from supplication to praise is often too much for Satan, who is rather ponderous in his movements and cannot quickly change his front.

Secondly, we can, if possible, change our prayer to work. If the private devotional hour is thus tried let us go out quickly to some task which awaits us, or to some privilege which calls us, glad to prove our love by action as well as by word. In severe cases of temptation this is especially helpful. The long prayer, the long devotional hour, is not the most desirable thing. The spirit grows weary and "our devotion dies." Better a short, earnest, eager prayer, and then a loving effort to do something for God, than hours of contemplation with no activity. We worship God in work, even as we work for him through worship. "*Ora et labora*," was the old motto—"Pray and work," and an old writer changed it to "*Orare est laborare*"—"To pray is to work." Let us change *watch* to *work*, and say:

> Work as if on thee alone
> Hung the issues of the day;
> Pray that grace may be sent down;
> Work and pray.

2. How can I overcome my nervous fear? I try to trust God, but I am so anxious and troubled sometimes that I can hardly endure it.

Ah, my friend, you are on the verge of what some physicians call "nervous prostration," though really there is no such disease. It is simply a lack of will power; a sinking into imagination which plays havoc with religion and usefulness. If God is your God indeed, why you need not be troubled either in body or spirit. Go on and live; go on and work. Exercise your will power and make yourself move. Perhaps that seems heartless. But it is only by determined, fearless struggle that this difficulty can be overcome. If one submits, or if one yields to emotion to suffer the weakness to increase, the nerves gain the victory.

There are a few simple rules which it may not be amiss to give here, for this condition is sadly common amongst good Christian people, and only a healthy religion can master it. (1) Be careful about the habits of life. Eat regularly; sleep (or at least pass in bed) eight hours daily; take exercise systematically. (2) Engage in some work for others, such as visiting the poor and the sick, writing letters to "shut ins," helping some fallen one to rise up and battle. (3) Keep the mind on cheerful lines of thought, avoiding too much thought about self; look up, not down; look forward, not backward; look out, not in. (4) Trust God by prayer and by action to take care of you, and count all worry as a sin. (5) Be cheerful, no matter how much it may cost you, or how much it may pain you. To be gloomy is to turn from God, to be sad is to refuse God's gifts. (6) Do all these things with a *force of will*, asking God to bless and keep you.

Nerves are strange things, even to physicians. As a minister I am free to say they can be controlled in many cases by a pure, healthy trust in God, and by an active, happy, determined life. A nervous religion is abnormal. A balanced religion places self-control as its first necessity, and asks God for it, and *takes* it as from him.

Chicago and the Interior

A Dedication at Oak Park

Sunday, March 25, was a great day for the Second Church, Oak Park. The organization, formed in 1889, has now a membership of about 400. The church has from the first been one of the most liberal in proportion to numbers and wealth in the association. The chapel, though very attractive and convenient, had become altogether too small. Rather more than a year ago efforts were made in earnest to secure a larger building. Money enough was secured to justify the letting of contracts for a new house of worship. On the morning of dedication $10,000 of the $42,000 the building has cost were lacking. During the day pledges were given providing for this amount, so that the dedication was without debt. The entire property is worth more than $50,000. The material used is artesian limestone and pressed red brick. The auditorium, which will seat 600, with rooms adjoining which increase the capacity to 1200, is finished in oak of an antique pattern.

There were three services Sunday. In the morning Dr. W. A. Bartlett of Lowell, the first pastor, brought a message of cheer and strength. There was an interdenominational fellowship meeting in the afternoon, in which all the pastors of the suburb took part. The service in the evening was one of Congregational fellowship. Greetings from the daughter church at Austin Park and from the Third Church of Oak Park were presented, after which Dr. W. E. Barton of the mother church preached. Then came the presentation of the keys by the chairman of the building committee to the trustees, with the dedication service led by Dr. Sydney Strong, the pastor. The present week has been filled with gatherings of a social character, but from Sunday, April 1, and continuing till Easter, they will be given a religious character. Since the present pastorate began, February, 1897, growth has been rapid, but on foundations wisely and patiently laid by Dr. Bartlett, whose presence on this occasion added greatly to its enjoyment. The church will entertain the General Association in May.

Dr. Hillis and the Chicago Presbytery

The criticisms by Dr. Hillis in Plymouth Church Sunday on the Presbyterian creed have caused some excitement in Presbyterian circles here. Taken as a whole this Presbytery is liberal. Some of its members are in hearty sympathy with Dr. Hillis in his criticisms. Probably all of them think the time has come for a revision of the standards so that there may be no occasion for apologizing for any of the doctrines held. Yet there are some, among them Dr. Herrick Johnson of the McCormick Theological Seminary, who say that Dr. Hillis should withdraw from the presbytery, that he has attacked fundamental principles, and is no longer a Presbyterian. Dr. Gray of *The Interior* says that Dr. Hillis is within his rights as a man and that there is no reason for his withdrawal, or for any action on the part of presbytery. The liberal views of Dr. Hillis have long been known in Chicago. He followed Dr. Noyes in Evanston, who defended Professor Swing at his famous trial years ago, and was then asked to become Professor Swing's successor at Central Music Hall. When this last change was made Dr. Gray was given power to withdraw Dr. Hillis's name from the rolls of the presbytery if such action were necessary in the interests of peace, and has the same liberty now. Dr. Hillis objects, as do nearly all the members of the presbytery, to that article which affirms that by the decree of God some men and angels are foreordained to everlasting death. Dr. Gray declares that Dr. Johnson is on record as disbelieving the damnatory clauses of the creed and that two-thirds of the ministers and nine-tenths of the members of the Presbyterian Church reject them. Dr. Jonhson especially objects to Dr. Hillis's statement that ministers promise at their ordination to preach these doctrines. But for his personal attachments, Dr. Hillis would have taken his letter from the Chicago Presbytery when he went to Brooklyn.

Revival Among Ministers

This was really the topic upon which Dr. W. A. Bartlett addressed the ministers Monday morning. His words were earnest, evangelical and effective. Not a few said that no more valuable address has ever been heard at this meeting. After sketching briefly the situation East, and naming some of the hindrances to Christian work in the churches there, he spoke of his own experience in Lowell and of some of the conditions which he believes must be met before men will be added to our churches in any large numbers. While the fullest liberty must be accorded reverent scholarship, Dr. Bartlett thinks that renewed emphasis should be placed on the fundamental doctrines of the gospel, sin, the atonement, faith, repentance, absolute submission to God, and that ministers should preach as if men are saved only through acceptance of Christ. The response to the address was hearty and prompt. The meeting had the pleasure, also, of hearing briefly from Dr. S. H. Lee, president of the French Protestant College, Springfield, Mass.

March 31. FRANKLIN.

A heresy trial is one of two things to Dr. Buckley of *The Christian Advocate*. "If there is no occasion for it, it is butchery. If there is and it is successful, it—like a surgical operation—is the happiest combination of science and art known to man."

The Home

A Hymn for Good Friday

BY REV. WILLIAM E. BARTON, D. D.

O Son of God, whose brow so fair
Was wounded by the thorny crown,
The sin that laid that emblem there—
Forgive it, Lord, it was my own!

O Son of God, on whom the scourge,
The hate and scorn of sin reveal,
My sin hath smote thee—Master, purge,
And with thy stripes my conscience heal!

O Son of God, whose bruised back
Bent low beneath the heavy tree,
For me let not thy mercy lack
Who placed that burden, Lord, on thee!

O Son of God, whose hands and feet
Did quiver 'neath the cruel nail,
Full oft that blow my sins repeat—
For me let not thy pardon fail!

O Son of God, whose breaking heart
Was pierced by the soldier's spear,
In that same sin I own my part;
Forgive me, gracious Saviour, hear!

O Son of God, in all my guilt
Before thy cross I humbly lie!
Save one for whom thy blood was spilt,
For thou, O Christ, for me didst die!

Potential Husbands

Moralists and students of life are never tired of picturing the delusion of girls who marry unworthy men in the vain hope of reforming them. The caution is a just one, but, if we give it a somewhat wider application, it becomes a plea for patience and forbearance. In practical experience it is not the vicious only, but also the good, whose settled habits do not easily or permanently yield to the influence of the women they love. In fact, the really reformative influence of a wife upon the fixed habits and prejudices of her husband is less than most women are ready to allow; and the most loving wives must often feel keen disappointment at their powerlessness in the face of little disagreeable ways and tricks of manner which antedate their own acquaintance with the man to whom they have linked themselves for life.

None the less, the making of good husbands rests in the hands of women, and, where wives fail, mothers succeed. It is one of the significant reciprocities of life that women train sons for the comfort or disappointment of other women. Many mothers, however, do not like to think, or think with a certain pang of jealousy, of the one woman who may supplant them in the first affection of a son. They ought, we believe, to take a nobler and more practical view; and, among other possibilities, think often of their boys as potential husbands, training them deliberately and carefully to be as successful in this relation as they hope to see them in the other duties and opportunities of life.

The real importance of this point of view grows with the advance in the average age of marriage under the pressure of modern life. Marriages at sixteen, which were not at all uncommon in the days of our grandmothers, are now so rare as to excite surprise, and are invariably regarded with popular disapproval. It is felt that a girl has a right to some enjoyment of her younglady hood before she assumes the responsibilities of married life. And with the generally accepted postponement of the marriageable age for women has come a like delay for men, who wait until they have finished their education and gained a foothold in life which promises support for a family. Love is not dead, but prudence is his counselor.

In this postponement of the age for marriage there is room on both sides, but perhaps especially on the side of the man, for the forming and fixing of habits, and there is all the greater need for the training of potential husbands by their mothers in the early years of life. Boys among the educated classes have ceased to marry girls, but men with established characters marry women with settled views of life. Let the college girls, who say that the reason why a smaller proportion of them marry than is the case outside the roll of college graduates is because the ordinary man falls so far short of their ideal, look to it when they do marry that they, as mothers, train ideal husbands for the college girls to come.

Nor is this the end of the matter. The home is the real unit of society; the duty of making a Christian home, which is the essence of true marriage, ought to be learned, by boys especially, from their mother's lips. Example is not enough. The common world of talk and books is full of distorted or misleading views of the marriage relation. The true view—the Christian view—that God setteth the solitary in families; that he made the man for the woman no less than the woman for the man; and that to make a Christian home is one of the highest privileges of life ought to be impressed upon the mind of a boy far in advance, and to the exclusion and scorning of all ignoble or sentimental views of that personal relation which is the corner stone of home.

"Between Cars"

BY MARY E. Q. BRUSH

Mrs. J. Ashley Linton stood on tiptoe brandishing her silver-handled umbrella—she even essayed a shrill little call—but all in vain! The 3.30 car of the Brookdale and Summerville Electric Road swept by like a square-shaped, buff and white meteor. "That stupid conductor!" Mrs. Linton pouted, her cheeks pink-flushed with indignation. "He stood up as stiff and self-absorbed as that picture of Napoleon at St. Helena. Never looked on this side of the street at all!"

Probably if the absent-minded official had looked he would not have been oblivious of the presence of Mrs. Linton, for she was very impressive in the glory of her new summer suit—a gown of soft dove-color, stylishly made, and a dainty hat that was a veritable garland of violets.

The wearer paused irresolutely, the shiny tip of one shoe resting on the curbstone while she glanced up and down the street.

"What shall I do! Walk back home? Wait here in the wind and dust? Walk along down town? It'll be half an hour before the next car comes. I *must* make my calls this afternoon, it was such a fuss to get ready and all that. Well, bless me! I can't stand here in the street like an organ-grinder!"

Mrs. Linton's pretty brown eyes rested on the open door of a little white cottage on the corner nearest her.

It was a humble place, its modest veranda well cluttered up by a shabby hammock, a battered hobby-horse and two or three faded, red-painted chairs.

"Let me see," Mrs. Linton soliloquized. "Husband said a family by the name of Toby had moved in there. Not a very aristocratic name—Toby! Of course they are not people who belong to my set, but I believe Mrs. Toby has been at our church several times—a faded, nervous-looking woman with a gown so ill-fitting that it really made me cross-eyed to gaze at it! But she always seemed so attentive to the sermons. And Dr. Leonard does give us such good ones—so practical, husband says. He dwells on the 'brotherhood of man,' and he is emphatic in saying that he means that to include the 'sisterhood of women.' Dr. Leonard is so fearless—so earnest! He makes you want to be lifted up out of your narrow, selfish life. Yes, I promised myself that I'd really call on the woman with the ill-fitting waist, but dear me! I haven't thought about it until this minute. I believe"—a little hesitatingly—"that I'll make the call now; there'll be time enough between cars."

And gathering up her soft skirts in her daintily-gloved fingers Mrs. J. Ashley Linton passed through the rickety gateway up to the shabby white cottage.

Now it so happened that Mrs. Toby, who lived there, was in a very despondent frame of mind that afternoon. It had been a "blue Monday" for her; she had been kept awake the greater part of the previous night by an aching tooth, so in the morning she was really unfit in body to cope with the big week's washing. Nevertheless, the washing had to be done, the breakfast to be prepared, the children to be made ready for school, and, somehow, everything was in a snarl, a jumble and a contrary state. Overwrought as she was, she had fired off a whole arsenal of hot words at husband and children—words, the sting of which still rankled in her own heart. After dinner she had the misfortune to scald her wrist with a dipper full of hot suds, and, most exasperating of all to a weary woman, her clothesline, laden with damp, spotless garments, broke, letting them down into the mud.

Consequently she was behindhand with her work, and was just washing the dinner dishes when the street car with "Napoleon at St. Helena" dashed by. Mrs. Toby was not as interested in "Napoleon" as she was in the would-be passenger his carelessness had left behind, and whom she could see very plainly from her kitchen window. And I am afraid that down in Mrs. Toby's heart was a grim satisfaction at beholding the daintily clad figure standing so disconsolately on the curbstone.

"Humph!" exclaimed the dish-washer, as she twirled a greasy plate around in the hot suds, "I expect that kind of woman is surprised at gittin' left. They generally think that the world and all that's in it is fur their own comfort and

glory. Well, it won't hurt her to hoof it same's the rest of us, once in a while. Guess she thinks—O my soul and body! If she ain't a-comin' HERE!"

"Here" was so incongruous to the prospective visitor!

Mrs. Toby let her pink hands rest nervelessly on the warm rim of the dish-pan, while her gaze wandered around the cluttered-up kitchen, through the doorway into the front room beyond, where everything remained in the disordered condition of the previous evening. Mr. Toby's newspapers were scattered on couch and table; his Sunday coat hung over the back of the rocking-chair, and his slippers were on the sewing machine; Robbie's red "sweater" lay in a fiery heap on the floor, and Mamie's hat made a flower-decked tent over the family Bible; and the two smaller children had left dishes of popcorn on the stand beside the lamp with its smoky chimney and the vase of faded flowers.

Simultaneously with the ring of the asthmatic doorbell Mrs. Toby whipped off her wet apron, and, with a wide sweep of her arms, gathered up papers and plates. Another sweep, and coat, sweater and slippers were banished to the Siberia of the adjacent closet, but Mamie's hat, being a recent purchase still in its pristine glory, was left on its sacred station. Then, with a fresh white apron tied hastily around her lean little waist, Mrs. Toby opened the door and, half-deprecatingly, half-defiantly, confronted her visitor.

But, strange to say, her vexed and spiteful feelings suddenly vanished.

This was owing, not only to her latent sense of hospitality, but also to a certain graciousness—the most winsome charm of pretty Mrs. Linton—which, with wise tact, she now chose to exercise, for there had come to the fair society lady a sudden realization of the vast difference between her lot and that of her humble hostess, and she stood inwardly abashed at the great gifts life had brought to her—the "purple and fine linen," ease, luxury, social position, culture, every gratification for mind and body. Who was *she* that she should have so much, and here was this worn little woman in the worn little house—tired and old before her time—working hard, planning painfully, struggling against odds, content or discontent with her small, cheap belongings. Mrs. Linton looked at the shabby ingrain carpet, the square of cold, glaring oilcloth, the dingy paper on the walls, the few bits of tawdry fancywork, the simple cane-bottomed chairs.

It was in one of the latter—the creaking rocker—that she was invited to seat herself. Mrs. Toby drew it forth with due reference to its location, placing it in full view of the very best thing the little room contained—a charcoal drawing, really very well done, of the little girl of the family, "the one who died." And the child's face was one of those splendid blossoms sometimes seen in poverty's garden.

It was the most natural thing in the world that Mrs. Linton should notice the portrait, and so learn all about the "artist who boarded with us when we lived up to Clyde and took *sech* a notion to little Bertie," and then about the child's illness and death. And Mrs. Linton spoke softly of her own little one, whose journey of life had been so brief and so beautiful.

Thus more effective than the most brilliant theory of the sociologist were the soft fingers of mutual sorrow in placing the two women on a level. And they chatted together in a friendly, familiar way, not only about their little ones, but about the church services, household matters and kindred topics, until a loud clanging up the street and the dull buzzing of the electric wires warned them that the next car was approaching. So good-bys were hastily but cordially interchanged and Mrs. Linton hurried away. As she stepped upon the platform of the car she turned and waved her hand in friendly, parting gesture toward the slim, shabby figure in the doorway of the cottage, thinking, with a warm little glow at her heart:

"How very glad I am that I called! I wonder why I haven't visited more of the church people—those out of 'our set.' After all, a cozy, friendly call seems so much pleasanter than our stiff, formal ones. Somehow," with a sweet seriousness on her fair face, "somehow I think that the 'sisterhood of women' will mean more to me hereafter."

As for Mrs. Toby, she stood in the doorway of her home straining her eyes to catch the last glimpse of the rapidly receding car. When it was lost to sight she turned and went into the house, walking lightly in an elated way, with a smile on her face. Her little parlor was still faintly sweet with the fragrance of violets—a delicate reminder of her recent visitor.

"A real pleasant woman!" Mrs. Toby remarked to herself, as she dusted with reverent touch the charcoal drawing. "It was kind of her to tell me how to fix floors for summer—putty up the cracks and stain and oil the boards. How she admired that old-fashioned mahogany stand o' grandma's! I never appreciated it, I guess, but I believe I'll coax Jabez to varnish it up a bit.

"Dear me! it was kind of Mis' Linton to drop in so sociable-like—rich and tony as she is! That's the kind o' church folks to have. I was beginnin' to think that the members were awful stuck up, an' most made up my mind I wouldn't go to church agin. I was thinkin' about it today and it made me feel cross and blue. My work just dragged along, but I do feel better now. I'll hustle them dishes out o' the way double-quick and fix things up nice and surprise Jabez and the boys. I expect I *was* kindersharp with them today at dinner—and the dinner itself wa'n't much to brag of—a picked-up one! Guess I'll have a veal potpie for supper, mashed potatoes and, let me see—yes, and fritters with maple syrup. I feel just like pitching in and having things nice. Funny, how a body's coming in so friendly-like does chirk one up!"

Hark! 'Tis the bluebird's venturous strain
High on the old fringed elm at the gate—
Sweet-voiced, valiant on the swaying bough, alert, elate,
Dodging the fitful spits of snow,
New England's poet-laureate
Telling us spring has come again.

—*Thomas Bailey Aldrich.*

Closet and Altar

And they crucified Him.

The Cross is central for all life as well as all belief. No one can travel out of sight of its demand for self-denial or mistake its definition of love. No sinner passes beyond its pledge of hope. No pride or self-content can forget its witness of brotherhood. No success can obscure its assurance that human judgments shall be revised and reversed by Him who was the crucified.

The atonement made by Christ for the sin of man is not to be regarded as the procuring cause of God's love, but as its result and manifestation.—*Wright.*

Three crosses stood grimly side by side
On the hill of Calvary;
On each a suffering man had died;
Two for their crimes, the other for me.

Like a lamb they led him out to die
From the shades of Gethsemane;
He uttered no moan, no bitter cry;
'Twas love that moved Him to die for me.

On the central cross they nailed my Friend,
To languish in agony;
He bore it all to the bitter end,
O wonderful love, he died for me.

O, thanks for the love that brought him down,
Love fathomless, like the sea.
His brow was pierced by a thorny crown,
That a crown of life might be given me.

—*British Weekly.*

Sin has no depth to which there is not a depth of mercy in God to correspond.—*Gordon Hall.*

John the Baptist, the greatest of the prophets, gathered together the scattered rays of Old Testament prediction into these two sayings, which will be forever associated with his name, "Behold the Lamb of God, that taketh away the sin of the world!" and "He shall baptize you with the Holy Ghost, and with fire." The first is the gospel of atonement; the second is the gospel of regeneration; and both together give a comprehensive summary of all that Jesus brings to men.—*William M. Taylor.*

If the life of Christ be not your pattern the death of Christ will never be your pardon.—*William Secker.*

Lamb of God, who takest away the sin of the world, our hearts are bowed in reverence and humility before the wonder of thy cross. Thou hast borne our griefs and carried our sorrows. With thy stripes we are healed, and the Lord hath laid on thee the iniquity of us all. By thy temptation and obedience, the betrayal and forsaking, the scourge and piercing thorns, the cruel wounding of the nails, the taunts and burning thirst, the lingering anguish of the cross which thou hast willingly endured for our salvation, grant us thy pardon and thy peace. Through dying thou hast conquered death, and risen again that we may share thy life forevermore. Let thy glory shine amid the trials of the earth. Quicken our faith and make our love effective for service. Draw us to thyself in true repentance and unfeigned humility, and may our lives bear witness to thy love through all our years. Amen.

Mothers in Council

A FATHER EXPLAINS PUNISHMENT

Pearl, aged seven, like many other children, had sometimes shown a disposition to deceive. At last she was caught in a plain case that was specially dangerous and grieving. So her papa took the little girl on his knee and explained to her just what she had done. With tears she admitted it all. As she had just memorized the First Psalm, she saw, when it was pointed out, that such conduct classed her with the congregation of the wicked. Her papa explained how all sin called for punishment. She understood perfectly and said it would be just and right for her to be punished for telling a falsehood.

Then her papa showed her how there was one other way—if some one who loved the one that had done wrong was willing to take his place and suffer instead of him then he, the guilty one, could be forgiven. Christ did that for us. And as a father loves his child more than he does himself, Pearl should be spared by her papa's taking her place. Instead of his punishing her, she should punish him. Then the little girl's sorrow knew no bounds. She passionately kissed the hand her father extended for her to strike. She offered her own hands, and begged and pleaded with him to punish her. Finally he did so, and she bore in meekness the chastisement of love. The punishment seemed to be effectual in banishing the fault.

There is a vicarious principle in all penology. If the heart be not utterly hardened, nothing touches it more than the thought of its errors causing a loved one pain. Our Lord's atonement is in accord with the deep things of human nature and human life.

G. E. W.

THE PROBLEM OF NERVOUSNESS

"My little girl is extremely nervous. How shall I cure her of the trouble?" writes an anxious mother.

In the first place, never intimate to her that she has nerves.

Children are no less ready than their elders to seize upon the distinction conferred upon them by the possession of a "complaint." They need little encouragement to make the most of even a trifling ailment. When this is so convenient a disability as nervous weakness they may be tempted to use it as a scapegoat for all the sins of temper and laziness to which childish nature is prone, and the very indulgence of these failings assists the growth of the alleged "nervousness."

But some children are naturally nervous! Undoubtedly. That they are so unfortunate is an additional reason why they should not be informed of the fact. In these days, when we have gone deep into the study of the effects of mental suggestion, we should be wise enough to know that the way to convince any one that he possesses certain qualities is to tell him so often and earnestly. The sensible mother early learns that she is more likely to persuade her children into correct behavior by letting them understand she expects goodness of them than by convincing them that she is sure they will be naughty. This principle is of wide application.

So I repeat, do not admit to your sensitive child that she is nervous. If she cries at a slight shock, starts violently at sudden noises, is unduly excited over small things, be gentle with her, but at the same time endeavor to teach her self-control and impress upon her that she must fight against the weakness, not yield to it. Above all, never let her regard her failing as pretty or interesting. Such treatment makes hypochondriacs in later life. Least of all should nerves be allowed openly to excuse outbursts of temper.

The form of nervousness which requires most delicate handling is that which shows itself in terror of the dark. This is a very real fear, and one that in some cases lingers through life. It seems cruel—it *is* cruel—to force a child to lie alone in the dark when she is beset by fears of the mysterious shapes which seem to haunt the blackness about her. Yet if the feeling is indulged it will increase.

To this form of the problem of nervousness each mother with a child thus affected must give serious thought. No general rule can be laid down that will apply absolutely to individual instances. Yet it is safe to offer certain suggestions. The child should have pleasant thoughts given her with which to go to bed. A simple story read or told to her after she is undressed, a lullaby sung that will comfort and tranquillize are potent agents. Thought about the healing sleep in which the flowers and birds take their rest, of the dear angels who keep God's little ones are often quieting and restful. Sometimes it proves efficacious to have the child learn a few pretty verses that she may repeat to herself after she gets to bed, as a "nightcap." Utter darkness should not be insisted upon at the outset. Even a thread of light from the doorway is often a solace.

Better than any cure is prevention. The child who from early infancy has been accustomed to be put to bed in the dark is not likely to develop a sudden terror of it unless she has been a prey to illness, suffered from shock or been made the victim of bug-a-boo stories. Even then, though with all tenderness, she should be taught to consider her fears as weaknesses she can conquer if she will. Her own conviction of this is half the battle. CHRISTINE TERHUNE HERRICK.

THE MISTAKE OF AN IDLE BRAIN

It is often right and best that a delicate, nervous child should be kept out of school and guarded from undue stimulation of the brain. Probably American children are more in danger of mental overfeeding than of mental starvation, but this warning from Francis Warner, M. D., in his new book, The Nervous System of the Child, will not be amiss. It is a new thought to many that a well-regulated brain helps to keep the rest of the body in good health. Dr. Warner says:

The brain is dependent upon the body and its organs for a good supply of nourishing, pure blood; the brain acts upon all parts of the body, the heart and the organs of breathing and of digestion. Thus delicate children need brain training adapted to their individualities, not only that they may have well-formed and balanced minds, but also in order that the brain may be cultivated as far as possible to act regularly in controlling the bodily health. Loafing is not good for either brain or body; untrained emotional disturbance upsets digestion; habitual slowness of action leaves the circulation sluggish; mental excitement disturbs many of the organs. The training of a delicate child should not be neglected, but adapted to the special requirements of the case. . . .

When a child is fidgety and shows signs of fatigue, it is desirable to try and find out the true cause. Weariness from real work may thus lead to fidgetiness; on the other hand, exhaustion may result from spontaneous, or self-originated, uncontrolled thinking and and imagining, such as is not uncommon among lonely children at home. In some cases this cause of weariness and fatigue may be removed by wisely regulated school training and occupation in systematic habits of work.

The child will not eat his meals, is talkative and looks at everything but his food, showing overmobility and the signs of nervousness, while lacking in healthy strength and energy through insufficient nourishment. When possible make him eat, even if his dinner occupies an hour of your time. Some children do not go to bed at their proper time, because they do not sleep; that is bad management, and often the child is too tired to sleep well the next night. Thus conditions of the body act on the brain, and the brain reacts on the general healthiness and nutrition of the child.

Save the Gulls

"To the bird-lover this matter of destruction of the birds by plume-hunters and market-gunners is the question of the day," said Mr. Frank M. Chapman in one of the lectures given in his Lowell Institute course in Boston. At this moment this country is in grave danger of losing forever one of its sea-coast charms and one of its sanitary necessities—the seabirds. The Terns, most beautiful of the Gull family, have been almost wiped out by agents of the milliners. The larger Gulls also are being slaughtered in great numbers. The latter are absolutely essential as harbor scavengers, as may be judged from the fact that an immense horde, numbering in the opinion of naturalists anywhere from 100,000 to 1,000,000, gorge twice a day in New York Bay upon garbage. Our beaches also all along the coast are saved from quantities of putrid matter. In a few weeks these species will reach their breeding places and the American Ornithologists' Union appeals for money to be used in hiring wardens to protect the birds while nesting and enforcing the law against their molestation. Prompt action is necessary and contributions should be sent to Mr. William Dutcher, 525 Manhattan Avenue, New York city.

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The Conversation Corner

IT will never do for the Corner to be behind the other departments of the paper! I see that even the Church News has a Vermont broadside occasionally, so that I think I will have a Corner broadside to contain my letters from the Green Mountain State. This will show no partiality to New Hampshire, to which we gave a page last week. We will begin just where we did then—in the southern corner, on the Connecticut River. You will see on your Frye's map (New England edition) how close the states join each other, with just a river between. (By the way, *which state owns the river?*)

Dear Mr. Martin: I would like to join the Corner. I am ten years old. I have two cats. Their names are Puff and Muff. They are both gray. They are very playful and have a good deal of fun together. I read the Conversation Corner. I went to Hinsdale Friday and it was pretty cold. I drove the horse nearly all the way. The sugar season has not yet begun this year. My brother tapped one of our maple shade trees this morning and the sap runs a little. Governor's Mountain is about six miles from here. Mamma and I rode out there last fall and wished we could climb it. The foliage was very beautiful then. I know your friend Sydney—he is brown as an Indian, because he is out of doors so much. GLADYS S.

West Brattleboro, Vt.

Is it not strange that Gladys, as well as our Hinsdale correspondent of last week, has visited "Governor's Mountain"? I am interested in that too, because I saw it—I think—long before either of them! I did not climb it, but I went into a humble graveyard near its foot and copied the epitaph from a stately stone over the grave of the "Governor." It was very long, ending with the statement that "he left this world and 146 persons of lineal posterity" (in 1804) "with a Strong mind and full faith of a more Glorious State hereafter." To this is added: "Stature about 6 feet, Wt. 200. Death had no terror!" When I reported this strange ending to my father, on my return, he told me that he remembered the last was added by the gravestone maker, to fill out the space at the bottom of the stone! The Governor's Mountain man was one of the heroes of "Green Mountain Boys," which your grandfathers will remember.

Dear Mr. Martin: Please may I be a Cornerer? I am ten years old. I used to have a kitty, named Kitty Clover, after yours, but as we had five cats mamma thought I would better give her and some of the others away. Is your Kitty Clover alive?

West Brattleboro, Vt. HELEN W.

Very much alive! He has just celebrated his thirteenth birthday (on St. Patrick's Day) and wore a green ribbon all day, as though by special command of our sovereign lady, the Queen!

Dear Mr. Martin: I am twelve years old, and I would like to be a Cornerer. Last summer in vacation I went up to Caspian Lake in the northern part of the state in Greensboro. The cottage was down in the woods on the shore of the lake and I saw thirty-three different kinds of birds. The redstart and the water-wagtail were the most interesting. There was a family of wild ducks which would come out in front of the cottage and swim around in the water. There were five little ones. Several times we saw six minks which would walk in a row on the shore of the lake quite near the house. I have a collection of 500 stamps and I would exchange Canadian Christmas stamps for Chinese or Philippine stamps.

Pittsford, Vt. HOWARD S.

I remember two days in that beautiful region twenty years ago. But I did not see the thirty-three (or three) kinds of birds—I suppose, because I had no eyes to see them! I do remember visiting some remarkable marble quarries. Howard has eyes—so has this New Hampshire boy who spent his vacation in Vermont; unfortunately he does not say where.

Dear Mr. Martin: I thought I would write and tell you about my three weeks in Vermont last summer. Grandpa's farm is on a hill, about half a mile from the village. In the center of it is a brook that tumbles over the rocks. In one place it broadens into a pool, with a sandy bottom. This is just the place to wade and bathe. One day I was walking along beside the brook when I came to a little cave in the rocks. Farther down is a place where the brook runs between two almost perpendicular rocks, with a space just wide enough to walk on. Right in the corner, sheltered by the rock, was a swallow's nest with no room for anything else. My aunt and I collected twenty-six new wild flowers that I had not known before, and I knew one hundred and two. I pressed quite a few ferns. I had a cat and kitten. The kitten always wanted to play and sometimes when her mother didn't want to, the kitten would begin to play with her tail. Then they would have a squabble which ended in the mother making the kitten cry. The last part of the time I went beech nutting up in the big pasture and brought home about a pint.

Reed's Ferry, N. H. PHILIP R.

Bubble, bubble, bubble, bubble, bubble, goes the pan

Perhaps some of you Vermont children can guess where this place is. It must be on a hill, a half mile from the village, where there is a brook, rocks, a swallow's nest, and a big pasture with beech trees.

Howard wrote of his vacation in Greensboro, and here is a letter from that very town, which is in Orleans County, and Caspian Lake shows on the map.

Dear Mr. Martin: I am going to tell you about our being snowbound. It snowed hard for two or three days and nights. The snow came almost half way up to the window on the back side of the house. The stage from Craftsbury did not come down one or two days. We were so much snowbound that grandma proposed reading Snowbound and grandpa read it to us. While he was reading we could hear the snow coming against the windows. It stopped snowing and then it began again. The sugar-makers are just getting ready to wash their tubs for sugar making. It is not quite warm and thawy enough yet for the sap to run. Yesterday was my birthday.

Greensboro, Vt. NINA Z.

Now for the sweetest part of the page—a spring scene in a Vermont sugar-house, which has come to me just in time. It is a capital picture of an informal sugar-party. See the bubbles on the pan and the loosening bricks! At a given signal the artist was to take the picture, showing all the men holding the sugar paddle over their mouths, but the old man in front protested that he would not neglect good sugar and hold anything over his lips, for any picture! And so the artist took them as they were. I never saw or heard of any of them before, and am not sure in what town the sweet scene is located—although I think Lyndon. But I will venture the "guess" that that veteran sugar-eater was a distant cousin of the stalwart "governor" under the Brattleboro tombstone!

I verily believe there is nothing in these modern days of amusement and luxury quite equal to that old-time pleasure of eating warm maple sugar in the springtime, perhaps "waxing" it on the snow! I know whereof I affirm, for, curiously enough, since I began to write this, I have looked up my boyhood diary and find that just fifty years ago today (April 5) I was off on a sugar excursion, in a neighboring hill-town—very near Vermont—and what with visiting an old saw-mill and various sugar-houses, I did have a royal time. I wonder if any of the other boys remember it!

Here are some old-fashioned verses about rustic sugaring, which come to me also from Vermont; they are new to me, but may not be to the O. F.'s:

Bubble, bubble, bubble, bubble, bubble, goes the pan,
Furnish better music for the season, if you can;
See the golden billows! watch their ebb and flow!
Sweetest joys, indeed, we sugar-makers know.

And if you don't believe it, take a saucer and a spoon,
Though you're sourer than a lemon, you'll be sweeter very soon.
O! had David tasted some, 'neath his cedar palace dome,
Maple sweet had got the praises of "the honey and the comb."

P. S.—The Despotic Foreman orders more matter, and here is another Vermont letter, just received, from Gladys S.:

Dear Mr. Martin: Helen and I went Wednesday afternoon to see a lady, and we had a lovely time. She showed us a wooden plate which her grandfather used in the Revolutionary War. In the middle are the marks where he cut his food.

West Brattleboro, Vt. GLADYS S.

My grandfather had just such a wooden plate which he used at Valley Forge, and he emigrated to Vermont after the war—and I believe it is the same one. Tell that lady I shall call and examine the wooden plate!

Mr. Martin

Christ's Estimate of Faith*

By Rev. A. E. Dunning

The story of Jairus was told to show how a great necessity impelled him to find Jesus, and how, through finding him, he became conscious of his power with God. The climax of the story is in the words of Christ, the only ones he spoke to Jairus, so far as the record goes. The subject illustrated is the development of faith and its rewards. The incident shows to us these four steps in Christian experience:

1. Faith begins as confidence in Jesus Christ begotten by a sense of need. Jairus had come to a crisis in his life. He faced a supreme need. It is all told in a sentence: "He had an only daughter, about twelve years of age, and she lay a-dying." He may have had confidence in physicians, and rightly. But the time to call on them had passed. The touch of death was already apparent in the face of his little girl. Jairus had good reasons for his confidence in Jesus, and he made the most of them. He knew that some who had been considered as hopelessly diseased had been restored to health. Jesus had cured persons as sick as his little daughter.

He had also a strong claim on Jesus. It was the claim of humanity. No true man will turn away from another's need pressed on him, when he knows that he and he alone can help it. Jesus was a man.

Every supreme need gives to the one who has it a claim on Jesus Christ. Such a one has the right to expect help if he asks for it. Suppose you had a son in a distant city, homeless, friendless and in great trouble. Suppose he was as far beyond your help as Jairus's daughter was beyond his help, but that you knew of one man in that city who had it in his power to save your boy. Wouldn't you write at once to that man? Suppose you had never met him. Would that discourage you? Wouldn't you say to yourself, "If he has the heart of a man in him he'll help my boy?" You would have on that man, though a stranger, the claim of humanity. But suppose you had heard that he was a good man and that he had often responded to such appeals from parents? Would you not feel sure that he would answer your need?

Every supreme need, then, gives to him who has it, whoever he is, a claim on the Son of Man. It is not the claim of worthiness but of humanity. What shall one do who has such a need as this? The first step is to tell it to Jesus as Jairus did. His confidence may be based only on what he has heard others say of Jesus; but enough has been said to justify any one who has a supreme need to tell it to him. Doing that will kindle hope. The next step is to study the character of Jesus in the spirit of prayer. In doing this hope rises into confidence. Devotion to a great purpose for which one needs divine help, bringing him into confidence in Jesus Christ and sympathy with him, makes any one heroic; for heroism of the highest sort is supreme devotion to the service of others with confidence in Jesus Christ to make that service effective.

2. Faith is made controlling by Christ's response to the cry of need. Jesus did not at once answer Jairus's petition in words; but he left the feast and his conversation and started to go with him. The answer of Jesus was prompt in action, but it tested faith. Soon obstacles appeared. The crowd blocked the way. It must have seemed to Jairus that they never would get to his child. Next, another person with her need secured the attention of Jesus. He seemed to have forgotten Jairus in his absorbed interest in the woman who had been twelve years a sufferer. Despair crept like a cloud over the light of faith. Then came the servant from the house, saying, "Thy daughter is dead." Up to this time Jesus had spoken no words in answer to the father's prayer. His reputation and his acts had been enough to sustain Jairus's faith. But now a more positive assurance was needed; and it was given. "Fear not," said the Master, "only believe."

The faith of Jairus had till then rested only on what Jesus had done for others. But now it found firm ground on this personal promise. "He has done it for others," the father said to himself, as he hurried to find Jesus. "He acts as though he meant to do it for me," he thought, as he went toward his child with Jesus following. "He has told *me* that he will heal my child," said Jairus now.

Such a step marks a great advance in the history of one who has begun to follow Christ. The pressure of a supreme need has awakened him to his condition and its possibilities. The wonders which Christ has wrought in history have inspired him with hope and pointed to Christ alone as the one able to satisfy his need. New convictions of sin, new ideas of a holy life have come. But new and unexpected obstacles have also appeared in the way of realizing the ideal, and hope fails. Then to him who turns steadfastly to Jesus there comes the new, sweet, personal assurance, which is beyond all testimony from without and which moves one to say unfalteringly, "I can do all things through Christ who strengtheneth me." Then agonizing desire passes into trust, the tone of prayer rises into confidence, and the believer, made a partaker of Christ and the heavenly calling, goes forth to his work as though victory were already achieved.

How can we ever get such an assurance as this? Ask for it. Every Christian may have it. The believer *knows* that he is forgiven and accepted. Life without that knowledge is a failure. With it life is precious beyond expression.

3. Faith is rewarded by Christ's giving to believers what they need. Jairus passed calmly through the weeping and wailing in his home to the death chamber. He knew that life was coming back to his little girl; and life came at the Master's word. But the rewarded faith has its negative side. It involves the greater loss to those who do not share in it. When Jesus came to bestow the blessing he shut out all who showed that they had no confidence in him. They could do nothing to help forward the work which was to gladden that home except to get out of the way. When men would join the Son of Man in great achievements of faith, those without faith, however dear, must be shut out from their deepest and highest interests.

Yet the negative side of the reward of faith gives rich emphasis to its positive side. Though Jesus shut out those who refused to give him their confidence, he shut in with himself those who gave it to him. He made them witnesses of his power.

4. The rewarded faith lays great responsibilities on believers. We sometimes assume that we ought to do things which we are not called to do. This child's parents could not raise her to life. But they had done the one thing they could do. They had trusted her to Jesus. She would not have been restored if they had not sought him. Their faith made his power operative. To such faith Jesus has revealed the greater truth—"As the Father raiseth the dead and quickeneth them, even also the Son also quickeneth whom he will." But he has made us necessary partners in that work. Faith springing from need was able to bring Christ's power to raise the daughter of Jairus from the dead. Such faith created and for ages has fostered the spiritual life of Christ's Church. We may exercise it to secure the highest blessings to our friends, to enlarge and enrich the kingdom of God. This is success indeed. Nothing can defeat the life's aim of those who are so united to Christ.

* The Sunday School Lesson for April 15. Text, Mark 5: 22-43 and parallel passages. International Lesson, The Daughter of Jairus Raised. Abridged from a sermon in the volume by the Monday Club for 1900.

The Church Prayer Meeting

Topic, April 8-14. The Scene upon Calvary. Luke 23: 32-49; John 19: 16-36.

Its features, impressions, meanings as understood then and now.

[For prayer meeting editorial see page 476.]

Our Lord's words remain true that "the harvest truly is plenteous but the laborers are few." But in nearly all denominations the disposition abides to limit the meaning of "laborers" to ordained and salaried ministers. Hence the appearance every now and then of appeals, based on studied arrangements of church statistics, for more ministers. In answer to such an appeal from the clerk of the General Assembly of the Presbyterian Church, the *Interior* pertinently says:

It is a very easy matter to manipulate the uncertain and confused statistics so as to make conditions apparent which have no real existence. With over 1,600 unemployed ministers, classed as without charge, as evangelists and as honorably retired, or nearly a fourth of the whole number, it would be injurious to all interests, to the ministers and to the churches, not to present the actual facts as they are.

Mellin's Food

IN the matter of food, the adult person having obtained his growth only requires to repair the waste and maintain the bodily heat; but the little one not only has this to do, but must also provide for an enormously rapid growth and development in addition. This cannot be done on an unsuitable diet. The infant *must* have a suitable diet.

Mellin's Food and milk is a suitable diet; approved and used by the medical profession all over the world, Mellin's Food has become the principal diet of thousands of infants. Mellin's Food and milk is a diet which contains sufficient necessary nutritive elements in the proper form and in the right proportion.

Lately there has been talk about preparing cow's milk for babies by the doctors, and articles are being written by the hundred describing methods of fixing and preparing it; experience tells me, however, that Mellin's Food, prepared as directed on the bottles, to suit the age of the child, is good enough to raise a family of seven and lose none of them. Dr. E. J. KEMPF
Jasper, Ind.

I use Mellin's Food for my baby and recommend it to all mothers whose babies do not seem to thrive on nature's food. I have tried various artificial foods with my babies and can freely say nothing compares with Mellin's Food. My little girl, now eight months old, seemed to stop growing at about four months old, lost flesh, became pale. Our physician said she needed more nourishment, and we then began the use of Mellin's Food, and the improvement in baby was wonderful. She now is the picture of health and a very flattering advertisement for Mellin's Food. She has never been sick or had to take any medicine since I began giving her the Food. Mrs. F. D. MARTIN
Lakota, Texas

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Refers to Dr. A. E. DUNNING, Editor of *The Congregationalist.*

Literature

An International Leader*

Rev. J. S. Drummond has written a biography of the late Rev. Dr. Charles A. Berry, the famous and beloved English Congregationalist. Not only because of his call to succeed Henry Ward Beecher as pastor of Plymouth Church, in Brooklyn, but also by reason of his several visits to this country, sometimes in important representative capacities, and of his many close friendships with Americans, Dr. Berry gained high honor and wide influence on this side of the Atlantic, as well as at home. The author has been for many years his intimate friend and co-pastor, and has written with the fervor of loyal friendship and admiration. Yet he has not taken a wholly uncritical attitude toward his subject, and has drawn an excellent characterization of the man, the preacher, the statesman, the leader in great denominational and interdenominational movements.

Dr. Berry was another illustration of the way in which men rise from comparatively humble beginnings to distinction and influence. Although he had good educational and Christian training, he was largely self-made, but he exhibited few of the common defects of such men. Endowed with a wonderfully winning personality as well as with fine intellectual qualities, and even more with the power of diversified, indefatigable work, as aggressive as he was modest, as tactful and adroit as he was determined and progressive, he took rank at an early age among the leaders of Christian thought and effort in Great Britain and wherever the English language is spoken. His pastorates were in Bolton and Wolverhampton, and he proved himself a remarkable organizer, as well as an uncommonly powerful and impressive preacher.

But he will be best remembered through his connection with the movement for Christian reunion and especially with that for the federation of the Free Churches. He was too wise to make a fad of reunion, and did not look forward to any organic blending of the different Christian denominations, but he believed it practicable to bring to pass a degree of fellowship and co-operation far more close and efficient than anything now known, and certain to promote greatly the progress of Christ's kingdom among men. He was the first president of the Free Church Federation, and was surpassed by no one in the efficiency of his labors in its behalf. An early illness left him with tendencies to physical weakness which his laborious life developed all too early, and he was only a little over forty-six when he died. But he had won a position and an influence such as few men gain who live to old age, and he has left on both sides of the ocean a memory which will long endure and is very precious.

It is difficult to determine whether such a brief, glowing characterization as this is preferable, in the case of such a man, to a more elaborate and comprehensive biography, or not. We shall be glad to read the history of Dr. Berry's life in fuller detail. But we doubt if the real man could be portrayed more truthfully or in a more satisfactory way than in these pages, for they supply a picture of Dr. Berry himself, and they suggest the traits and characteristics of his life, both as a private and a public man, which made him what he was. Such a sketch may be, as this is, as nearly perfect in its way as any other. It makes the reader lament afresh that such a great-hearted friend and leader has been taken from us, but it cheers him also, by proving that such times as ours do not fail to raise up men competent to deal with their gravest problems in the true spirit and manner of the Master himself.

* Life of Rev. C. A. Berry, D. D. Cassell & Co. $1.50.

Religious

Why so many introductions to the Bible are written is a problem, unless, as we believe, the fact is proof of a growing interest in Biblical study. An excellent one, just issued, is the *Bible Introduction*, in which Prof. W. H. Bennett deals with the Old Testament and Prof. W. F. Adeney with the New Testament. These are English Congregational scholars, and their book is especially deserving of attention by their fellow-Congregationalists. Their point of view is substantially that of the Bible Dictionary, on which we recently have commented, edited by Dr. Hastings, and embodying the views of Professors Cheyne, Driver, Riley and others, and their scheme of chronology is essentially that of Lightfoot, Schürer and Hort. Their work is a fine example of clear, orderly arrangement and candid, comprehensive and trustworthy scholarship, which is positive yet undogmatic. The student will find it a valuable handy book and aid. [Whittaker. $2.00.]

The sketch of what the author calls *An Ethical Sunday School*, by W. L. Sheldon, is interesting as a picture of an experiment, as to the success of which those who have made it are highly satisfied. It inculcates good morals and manners. In spite of the faults and weaknesses of the ordinary Sunday school, however, we cannot help preferring it. The ethical school does not amount to enough to make much impression on the world, although it may do some good. If the ordinary Christmas service be compared with the Christmas ethical service, the latter suffers greatly by comparison. The whole system seems like an effort to devise a substitute and apology for a religion with a backbone. [Macmillan. $1.25.]

Dr. J. W. Hanson has made a careful study of early Christian patristic history and of the early creeds, etc., in order to show, in a volume called *Universalism the Prevailing Doctrine in the Christian Church During Its First Five Hundred Years* that his views are those of the early church. It is a careful summary, worthy of respect for its scholarly qualities from even those who do not accept his conclusions. [Universalist Pub. House.]

The second series of *The Chief Things*, by Rev. A. W. Snyder, contains short, pithy utterances to plain people about religious and theological topics, which are practically treated, dealing with current difficulties in a timely, skilful fashion and intended, and well adapted, to promote Christian belief and life. [Whittaker. $1.00.]

Fiction

The author of *The Seekers* is Mr. Stanley Waterloo. He has made use of the modern tendency to substitute Christian Science, Theosophy or something else for the Christian religion, and in the form of a striking story he has described the experiences of certain well-meaning people who are beguiled in this way and who suffer the natural consequences. Without preaching, the book exhibits powerfully the error of such wanderings and the superiority and sufficiency of Christianity. It is a sad story, but full of interest, and ought to be helpful. [Stone. $1.25.]

It is a lively Irish narrative which Katharine Tynan has written and entitled *She Walks in Beauty*. It tells of an upper class Irish family who, as usual in novels, are nearly out at elbows but possess picturesque and numerous charms, and the reader follows their fortunes with keen interest to the happy result. The book is a careful, delicate piece of work, but by no means lacking in strength. [McClurg. $1.50.]

Miss Mary E. Wilkins's latest book is *The Love of Parson Lord and Other Stories*. It contains five short studies of New England country life, chiefly in the first part of the present century, or earlier. They are vivid character studies and full of blended humor and pathos, but some types of character presented are not quite normal, and probably are selected on that very account. [Harpers. $1.25.]

The F. A. Stokes Co. has reissued *Lying Prophets*, Mr. Eden Philpott's novel which we noticed several years ago on its first appearance. It is a powerful book, in which the author's somewhat unusual power of making people seem real and present is finely exhibited in a narrative abounding in action and incident.

Educational

The Christ of Cynewulf is a poem in three parts, treating of the advent, the ascension and the last judgment. It is in the Early English language and therefore unintelligible except to modern experts. It is edited with introduction, notes and glossary by Prof. A. S. Cook of Yale. The author apparently lived during the latter part of the eighth century, and the poem itself is full of interest to those who can read it, not merely as a piece of literature, but as revealing the theological and religious opinions of his time. [Ginn. $1.65.]

Mr. E. F. Bacon has prepared a *New French Course*, containing the essential grammar and a series of illustrated conversations in Paris. The latter feature is especially helpful, and the whole book is valuable. [American Book Co. $1.20.] — Felix Dahn's *Sigwalt and Sigridh* has been edited with introduction and notes by Prof. F. C. G. Schmidt for the Modern Language Series in the familiar style. [Heath. 25 cents.]

Miscellaneous

Another important sociological volume is *The Criminal*, by Rev. August Drähms. Professor Lombroso has furnished the introduction. The author is a prison chaplain, and has had unusual opportunities of studying the criminal classes. His discussion is philosophical and elaborate and will be valued by special students of his theme. His study of what may be called the natural history and the development of the criminal is the most interesting and important part of the book. He does not believe there is such a thing as a criminal type. The conclusions and suggestions offered differ little from those of many other thinkers. He approves heartily of indeterminate sentences, and regards imprisonment for life as the proper punishment for the instinctive and professional criminal. We should have been glad if so well informed and able a thinker had discussed, instead of dismissing briefly, the question which is attracting increasing attention yearly, whether there be not some way, consistent with the true obligation of society both to itself and to the criminal, by which it may be spared, not only the minor item of the enormous expense of his maintenance throughout a life imprisonment, but, what is far worse, the steady increase of his class in the community. We are not disposed to accept the proposition recently advanced, that society for its own protection exterminate incorrigible criminals, or at any rate certain types among them, but, in view of the present rapid growth of the criminal class and of the scanty results thus far of the most vigorous preventive or corrective measures, it is a subject which such writers as the author of this book should deal with gravely. [Macmillan Co. $2.00.]

Two volumes dealing with the subject of trusts have come to hand together. One belongs to the Citizens' Library, is by Prof. R. T. Ely and is entitled *Monopolies and Trusts*. It is part of a large forthcoming work on the distribution of wealth. It is a careful study of monopoly and competition, the growth and influence of trusts and their evils and remedies. It is a restatement and classification of facts and theories rather than an advance in the way of suggestion, yet it by no means lacks important hints to the thoughtful reader. The fact is shown plainly that production on a large scale, like that of the trust, is both advantageous and perilous, and

that the existense of trusts does not do away with competition or secure a real monopoly. In fact, competition among the trusts continues on such a scale that their permanence is rendered uncertain. Their evils and remedies are suggested in a special chapter, and the general impression made is that the problem will work itself out in time, and without lasting detriment to society, if it be dealt with calmly and wisely as occasion serves. [Macmillan Co. $1 25.]

The other volume, by Mr. A. B. Nettleton, is called *Trusts or Competition*. It attempts to study both sides of the subject, but the general tenor is strongly against the trusts. It is not so judicial as Professor Ely's volume. It is more popular in purpose and character, and is largely a compilation containing chapters by General Nettleton and contributions of all sorts bearing on the subject by others who are more or less well informed or interested. Arguments for and against the trust are stated. There is a chapter on the college and the trust, conveying the opinions of various college officials. Another deals with the Chicago conference on trusts, one with the question of remedies, one with anti-trust legislation, etc. It is miscellaneous, and too deficient in cumulative and wel'-ordered argument to be conclusive, but as a collection of material, including the opinions of many thoughtful men, it possesses value. [Leon Pub. Co. $1.00.]

The many women who would be glad to earn, or partially earn, their own support, if they knew what to do and how to do it, will find solid help in *How Women Can Earn a Living*, by Helen C. Candee. It is a thoroughly practical, sensible discussion of the drama, typewriting, nursing, architecture and decorating, teaching, as saleswomen, parlor lecturing, writing, artistic work, etc. Almost, if not actually, every ordinary possibility of work is covered in the book, and no one can fail to gain from it valuable suggestions. [Macmillan. $1.00.]——Forestry rapidly is becoming a recognized science, and such a book as *North American Forests and Forestry*, by Ernest Bruncken, secretary of the late Wisconsin State Forestry Commission, is valuable. It discusses the importance of the preservation of the forests of this country, how they should be controlled, and the value of the profession of forestry. The subject still is in its infancy, although it has gained a considerable hold upon the attention of thoughtful people during recent years, and such a book as this is most enlightening and ought to have a wide and valuable influence. [Putnams. $1 00]

The third series of *Authors' Birthdays*, compiled by Mr. Bardeen himself, treats of Franklin, Curtis, Whipple, Mitchell, Celia Thaxter and others, containing brief sketches and characterizations and each paper serving as a pleasant memorial of the author's birthday. It is tastefully printed and illustrated. [C. W. Bardeen. $1.00.]——*Nature's Miracles, Vol. I.*, belongs to the Familiar Talks on Science series, and is by Dr. Elisha Gray. It deals with world building and life, and earth, air and water. It is at once scientific and popular. [Fords, Howard & Hulbert. 60 cents.]

Four more volumes, the third to the sixth, of the Larger Temple Shakespeare contain, respectively, *The Merchant of Venice*, *As You Like It*, *The Taming of the Shrew* and *All's Well that Ends Well*, *Twelfth Night*, *The Winter's Tale* and *Cymbeline*, *King John*, *King Richard II.*, the first and second parts of *King Henry IV.*, together with *King Henry V.*, and the first part of *Henry VI.* They are convenient and handsome. [Macmillan. Each $1.50]

The Macmillan Co. also sends us, in the English Classics, *Bacons Essays of the Colours of Good and Evil and His Advancement of Learning*, bound together very tastefully. Such a republication of Bacon's works is of itself sufficient to convince the unprejudiced mind that whoever else did write Shakespeare, Bacon did not. [$1 50]

Notes

Bret Harte is stated to be writing a new series of "condensed novels," parodies of popular works of that class.

The Novello Anthems, to which we called attention on March 29, are published by Novello, Ewer & Co., not by the Church Economist Publishing Co.

Miss Johnston's To Have and to Hold is published in England as By Order of the Company, as another novel had already appropriated the former title.

The entire edition of the List of Sunday School Books approved by the Connecticut Ladies' Commission is exhausted, and no provision for reissue has been made.

The Cosmopolitan has offered $2,000 in prizes to university students for papers about Modern Education: Does It Educate in the Broadest and Most Liberal Sense?

The demand for guide-books relating to Europe is larger than usual at this season. Evidently many people mean to go abroad this summer in spite of the certainty of higher than ordinary prices in England and France.

Messrs. Doubleday and McClure have parted company. The latter will continue *McClure's Magazine* and also will publish books. The former, with Mr. W. H. Page, recently on the *Atlantic Monthly*, has formed a new firm, probably to be called Doubleday, Page & Co.

Mr. Caspar Whitney, who has edited the Athletics Department of *Harper's Weekly* so well, has retired from that position, has bought *Outing* and is about to improve this magazine of sport, travel and adventure, and during the athletic season will publish also a weekly paper devoted to outdoor sports.

The announcement is welcome that the American Board expects to issue, before the assembling of the Ecumenical Conference, a volume containing Dr. Storrs's addresses at the annual meetings of the Board during his presidency. He delivered no less than ten missionary addresses, always the distinguishing feature of Thursday evening, and in addition three addresses are printed which contain his farewell words to outgoing missionaries, spoken from the platform on the last mornings of the Board's sessions.

The New Books

THEOLOGICAL AND RELIGIOUS

THE EPISTLE TO THE ROMANS. Vol. II. By Charles Gore, D. D. pp. 241. Charles Scribner's Sons. $1.50.

CHRIST CAME AGAIN. By W. S. Urmy, D. D. pp. 394. Eaton & Mains. $1.25.
The author argues that the Parousia occurred at about the time of the destruction of Jerusalem, and that the kingdom of Christ is now a fact, and suggests modifications of eschatological belief to harmonize with his theory. His reasoning is able and meets effectively many of the difficulties of the subject. He regards the Apocalypse as probably an elaboration of the discourse of Jesus on the Mount of Olives.

THE POST MILLENNIAL ADVENT. By Alexander Hardie. pp. 74. Eaton & Mains. 25 cents.
A reprint. It is more literal than exact in interpreting Scripture, but is lucid and reverent, although too positive.

THE LOOM OF LIFE. By Oliver Huckel. pp. 35. Arundel Press. 25 cents.
A tender and encouraging message of trust in God, explaining its reasonableness effectively by using similes drawn from the process of weaving.

HISTORICAL AND BIOGRAPHICAL

HISTORY OF THE PEOPLE OF THE UNITED STATES. By J. B. McMaster. pp. 577. D. Appleton & Co. $2.50.

MODERN SPAIN. By M. A. S. Hume. pp. 574. G. P. Putnam's Sons. $1.50.
One of The Story of the Nations Series. It covers the period from 1788 to 1898 and is carefully studied and entertainingly written. Our recent war with Spain, coming after the time included, receives but bare mention. The book deserves its place in this excellent series.

CHARLEMAGNE. By H. W. C. Davis. pp. 331. G. P. Putnam's Sons. $1.50.
This too belongs to a series, The Heroes of the Nations. Mr. Davis has had the advantage of abundant and diversified material. His task was chiefly that of the discriminating compiler, but he has imparted an atmosphere of decided freshness to his theme. Many illustrations are supppiied.

PASTOR LOUIS HARMS. By Mary E. Ireland. pp. 118. Lutheran Pub. Society. 40 cents.
A brief memoir, by his brother, of a remarkable man, whose life story and memory belong to the church at large and have been an inspiration to many.

FICTION

DEBTS OF HONOR. By Maurus Jókai. pp. 417. Doubleday & McClure Co. $1.25.

KATE WETHERELL. By Jennette Lee. pp. 199. Century Co. $1.25.

THE NEW YORKERS AND OTHER PEOPLE. By F. A. Mathews. pp. 436. G. A. S. Wieners. $1.50.

DEACON BRADBURY. By E. A. Dix. pp. 288. Century Co. $1.50.

THE AUTOBIOGRAPHY OF A QUACK. By S. Weir Mitchell. pp 149. Century Co. $1 25.

BOYS AND MEN: A STORY OF LIFE AT YALE. By Richard Holbrook. pp. 278. Charles Scribner's Sons. $1 25.

SMITH COLLEGE STORIES. By J. D. Daskam. pp 343. Charles Scribner's Sons. $1.50.

ENOCH WILLOUGHBY. By J. A. Wickersham. pp. 356. Charles Scribner's Sons. $1.50.
The reader is introduced to Quakers and Spiritualists and the book in effect is a plea for the better type of Spiritualism. But most of the characters are abnormal and nothing appears which justifies the claims of the Spiritualists. As a story the book is realistic and graphic.

UNDER ORDERS. By Mrs. G. S. Reaney. pp. 238. Advance Pub. Co. 75 cents.
A story of love and adventure drawn from the suggestions of missionary life. Self sacrifice is inculcated and in this instance it does not go unrewarded.

ABOUT MY FATHER'S BUSINESS. By Austin Miles. pp. 265. Mershon Co. $1.50.
Well intended and not without considerable merit and interest. But overdrawn and crude in important respects. The lack of quotation points, especially when the utterances of different speakers are grouped in the same paragraph, is confusing. It will interest Methodists primarily.

CRITICAL AND EDUCATIONAL

MAKERS OF LITERATURE. By G. E. Woodberry. pp 440. Macmillan Co. $1.50.

AN ELEMENTARY PHYSICS FOR SECONDARY SCHOOLS. By Prof. C. B. Thwing, Ph. D. pp. 371. B. H Sanborn & Co.
An admirable text-book. Good sense is revealed in the negative as well as the positive work of the author.

LABOULAYE'S CONTES BLEUS. Edited by C. Fontaine. pp. 148. D. C. Heath & Co. 40 cents.
Another compact and handy number in Heath's Modern Language Series.

MISCELLANEOUS

SAILING ALONE AROUND THE WORLD. By Capt. Joshua Slocum. pp. 294. Century Co $2 00.

THE WAR IN SOUTH AFRICA. By J. A. Hobson. pp. 324. Macmillan Co. $2 00.

RETRIBUTION AND OTHER ADDRESSES. By S. G. Smith, D. D., LL. D. pp. 152. Curts & Jennings. $1.00.

THEORY AND PRACTICE OF TAXATION. By D. A. Wells. pp. 648. D. Appleton & Co. $2 00.

THE SCIENCE OF LIFE. By J. A. Thomson. pp. 246. H. S. Stone & Co. $1.25.
A brief but comprehensive and skillful *résumé* of the history of the development of biological science, especially in Darwinian and later days. Serviceable as a handbook on the topic.

TRAINING OF THE YOUNG IN THE LAWS OF SEX. By Rev. the Hon. E. Lyttelton. pp. 117. Longmans, Green & Co. $1.00.
A wise, reverent little book for parents and all others who have charge of the young.

ANSWERS OF THE AGES. By I. K. L. and L. C. W. pp. 135. H. S. Stone & Co. 75 cents.
A book of excerpts, too largely drawn from Oriental mysticism and philosophy, although not devoid of nuggets worth being dug for.

PAPER COVERS

THE SOUL OF MAN. By Dr. Paul Carus. pp. 482. Open Court Pub. Co. 75 cents.——ORGANIZERS AND THEIR FIRST STEPS. Boy Savers' Series. By Rev. G. E. Quin, S. J. pp. 108. Sacred Heart Library, New York. 25 cents.——STEWARDSHIP. By Rev. C. A. Cook. pp. 112. Am. Baptist Pub. Society. 20 cents.——EXERCISES FOR FRENCH COMPOSITION. By A. C. Kimball. D. C. Heath & Co. 12 cents.

All usefulness and all comfort may be prevented by an unkind, a sour, crabbed temper of mind . . . a brow cloudy and dissatisfied—your home folks cannot tell why—will more than neutralize all the good you can do, and render life anything but a blessing.—*Albert Barnes.*

The Congregationalist's Indian Famine Relief Fund

Forty-five Thousand Dollars Already Received

There may be need of repeating the statement already made more than once in these columns that, barring the comparatively slight expense involved in cabling the money to India, every cent contributed to this fund is used for purposes of relief. The American Board has generously supplied the needed clerical force for registering the gifts, and the frequent letters of inquiry are freely responded to. It has not been considered legitimate to use any part of the fund for advertising it so that the number of contributors might be increased. Those who send their money hither may therefore rest assured that this is as swift and economical a method of relieving the awful suffering as can be devised. That large numbers of persons appreciate this fact the long list of acknowledgments that follows gives proof. It is gratifying to note the many gifts from churches and Sunday schools. Only last Sunday the Eliot Church in Newton made an offering of nearly $800, and from a point as distant as Augusta, Ga., comes the news that it is proposed to set apart a Sunday in April when all the Sunday schools of the city will take a special collection. We pass the suggestion on to schools that have not yet acted.

A Grateful Letter from Robert Hume

Under date of Feb. 23 Rev. R. A. Hume writes from Ahmednagar as follows:

Many, many thanks for relief money. We have got things now working in good shape. The record of the past week, so far as I can tabulate it, is this:

(1) Eleven boys and seventeen girls were taken into the care of missionaries in this one city of Ahmednagar in the last week or few days. (2) Nine women, mostly good caste women. (3) A very large amount of clothing was distributed, principally clothes to women and children, and blankets to men and boys. (4) A large amount of aid in small sums was given to people who were on their way to government relief works, to keep them going till they earn something. (5) About fifty men and women of the weaver caste were given work. Arrangements are made to give similar work to many more. (6) Three relief works were opened in this city to supply simple, unskilled labor to poor people, mostly Christians. These relief works consist of pulling down the walls of a row of houses for the poor, which houses were condemned on account of plague cases in them; of making foundations for houses to house people whom we are taking on in this famine, and repairs to yards, etc. (7) Aid to a good many sick women and children. (8) Small sums to poor children who go to school but who have no food or work. (9) Improving the water supply. (10) Aid sent to a large number of villages in the district to be used in many of the ways indicated above.

According to the census there are in the Ahmednagar district 888,755 people. According to government reports on Feb. 10, 171,534 persons in this district were on some form of government relief. How many more were on missionary relief and private charity and in distress! At least five months more before any relief from rain is possible!

R. A. HUME.

The Appeal of Two Thousand Children

BY REV. JUSTIN E. ABBOTT

In reply to the question how many famine children it will be possible for the Marathi Mission to care for, provided their support is assured by scholarships of $25 each per year, I have received through private code the following cable:

Bombay, March 29.—Many thousand children in the whole famine area will be orphaned and deserted. The Marathi Mission is prepared to care for two thousand children if their support is guaranteed.

What a blessed opportunity this is for the noblest charity! Where can wealth find a better object for its consecration to God and man than to take one thousand boys and one thousand girls from their starvation and misery, and bring them up in the knowledge of God, to be a great blessing to the Indian nation and the Indian Church. The missionaries are ready to give their time, strength and love. The children, by sad providence, are at their door to the number of at least two thousand. The mission with breadth of vision and intelligent grasp of the situation is preparing for great things. The question now remains whether or not Christian America, with wealth and sympathy that knows no end, will seize the opportunity and present India with a noble gift worthy of her Christian name and faith.

How the Money Goes

One dollar will feed twenty men, women and children for a day.

Five dollars will feed more than a hundred hungry children.

Ten dollars will help a company of 200 people to go to a government relief camp for work.

Twenty-five dollars will furnish cheap garments for fifty women or seventy-five blankets.

Fifty dollars will rescue from starvation and support fifty children for a month.

Thousands of dollars are needed for missionary relief works. In order not to demoralize the people by indiscriminate giving, work is made the basis of relief. Examples of such relief measures are making roads, digging wells, deepening ponds, clearing away the unhealthy cactus, keeping at their usual employment by the purchase of their products the weaver, the stonecutter, the brick maker the tile-maker and others. The product of the weavers can supply the clothing given to the destitute; that of the brick and tile maker can furnish material for village schoolhouses, and enlargement of accommodation for the famine orphans and widows. In addition to this, opening of cheap grain shops, supplying seed to the farmers and helping to save their cattle.

Twenty-five dollars a year are needed for the permanent support and education of orphans, deserted children and widows. Sums for these permanent scholarships should be specially designated as for the scholarship fund.

Girls in Mission School, Kusale, Micronesia, $5.
Friends, Benzonia, Mich., 2.80
Cash, 1.
A. M. P., Portland, Me., 2.
Cong. Ch., Add'l, Burlington, Io., 10.
M. J. C., Worcester, 1.
F. W. Wilson, New York city, 5.
C. R. F., Philadelphia, Pa., 1.
J. A. Blackmar, New York city, 2.
Chicago, Ill., .20
Miss E. M. Larned, New Bedford, 1.
Sarah Wyatt, Washington C. H., O., 1.
Rev. W. Y. W. Davis, Pittsfield, 10.
S. B. F., Seymour, Ind., 1.
W. H. Wright and Friends, Easthampton, 14.
Mrs. L. A. Carlton, Woolwich, Me., 2.
Ruth E. Stimson, " " .50
Cong. C. E. Soc., Lebanon, N. H., 11.05
San Antonio, Tex., .25
W. H. Elson, Burnett, Ind., 1.
Friends, Bingham, Me., 3.
E. R. Gurley, New Orleans, La., 2.
Mrs. E. C. Day, Bristol, Ct., 1.
Eugenia Shapleigh, Atlanta, Ga., 1.50
Friend, Mansfield 5.
Through *Witness*, Montreal, Can., 108.78
Lucy P. Collins, Westerly, R. I., 1.
O. L. Nettleton, Milford, 5.
C. H. Lyons, Cincinnati, O., .10
Ladies' Aid Soc., Add'l, Harwich, 1.
Amsterdam, N. Y., 2.
Ladies' Soc., North Hadley, 10.36
Elizabeth F. Dix, Lancaster, 3.
G. A. L., Boston, 25.
E. A. Cary, North Platte, Neb., 5.
Cong. Ch., W. Hartland, 6.
P. C. Wild, Lind, Wis., 1.
Friend, Laconia, N. H., .10
Rev. J. H. Whitson & little daughter, Buckfield, Me., 2.50
First Cong. Ch., Add'l, Belfast, Me., 6.
Stonington, Ct., 1.
Harriet A. Wise, Greenfield, 10.
Chas. Putnam, Lecompton, Kan., 1.50
W. H. Schoen, Pittsburg, Pa., 50.
Arthur Loder, Middletown, N. Y., 2.
Friend in Need, Newton Center, 2.
School Children, Cleveland, O., .70
B. F. Brown, Charlestown, 5.
L. E. F. Marsh, New Ipswich, 5.
Two Little Brothers, Rolfe, Io., 1.
W. T. O. and J. W. O., Lynn, 1.
Mr. and Mrs. B. L. Willis, Webster City, Io., $2.
Cong. Ch., South Britain, Ct., 14.
E. A. Smith, Charlotte, N. C., 5.
Friend, .20
In His Name, St. Johnsbury, Vt., 10.
M. E. Wood, Washington, D. C., 5.
H. Larsen, Hopkinville, Ky., 1.
J. E. Leonard & Son, Jewett City, Ct., 3.
Ladies' Miss. Soc., Cong. Ch., Mound City, Kan., 2.
Mr. John Simmons, Brockton, 5.
Mrs. J. H. P., Providence, R. I., 1.
Cash, .70
Second Gift, 4.
Mrs. Orton, Geneseo, N. Y., 5.
Miss Stanley, Geneseo, N. Y., 1.
Miss James, " " 1.
Mr. Sinclair, " " 2.
Miss C., " " .25
J. D. Mills, St. Cloud, Minn., 1.25
E. W. Stoddard, Martinez, Cal., 1.
Rev. A. S. Hudson, Ayer, 100.
Citizens, Chichester, N. H., 3.40
Geo. and Carl Nelson, Lyons, Col., 1.
Joey Chatfield, " " 1.50
Reader of *Topeka Capital*, .10
Three Little Boys, Harwood, Md., .25
Friend, Marion, O., .60
In Memory H. A. R., Kane, Pa., 100.
C. S. Tompkins, Cannon Falls, Minn., 5.
Lily W. Rogers, Cartersville, Va., 1.60
Mrs. Kimball, Chelsea, 1.
A. S. Briggs, New Bedford, 3.
John A. Pope, E. Machias, Me., 20.
Al Nelson, Chicago, Ill., 30.
Mrs. O. S. Wyman, Viroqua, Wis., 5.
Dr. Fred Wilkins, " " 5.
Rev. G. W. Nuzum, " " 1.
Deacon H. Trowbridge, " " 1.
Mr. and Mrs. S. F. Purdy, " " 2.
Cong. Jun. C. E. Soc., " " .75
Taylor Family, Edwards, Ill., 1.80
C. E. S., Elm St. Cong. Ch., Southbridge, 8.30
Friends, Oakwood, Preston and Eureka, S. D., 7.
C. T. Richards, Minneapolis, Minn., 10.
Chrysolite Circle, King's Daughters, San Jose, Cal., 3.
Friend, Antwerp, N. Y., 1.
The H. S. S. C., Carleton College, 5.
C. D. B., Pittsfield, 2.
Cong. Ch., New Ulm, Minn., 26.09
Mr. and Mrs. M. C. M., Yarmouth, Me., 6.
M. B. Boardman, New Britain, Ct., $2.
O. L. G., Grand Mère, P. Q., 1.
Mrs. E. R. Bean, Worcester, 1.
Mrs. J. M. McIntosh, Traverse City, Mich., 1.
South Cong. Ch., E. Hartford, Ct., 30.
Ulysses, Kan., 5.
Miss H., Portsmouth, N. H., 1.
Summer Visitor, Portsmouth, N. H., 5.
Two Friends, " " .60
Rev. R. P. Hibbard, Gloucester, 5.
Mrs. J. W. Straw, Colebrook, N. H., 1.
Mary Ward Beecher, Lawrence, Kan., 5.
School No. 3, Luray, Va., 5.25
Cong. S. S., Alford, Col., 1.
John A. Griffith, Fairview, N. Y., 2.
Pilgrim Ch., Sherburne, 2.25
J. C. H., Salt Lake City, Utah, 5.
Cong. Ch., South Newbury, O., 5.
A Philadelphian, 1.
Marion E. Wheeler, Providence, R. I., 17.
Meth. Epis. Ch. South, Roswell, N. M., 6.55
C. D. D., 10.
Charles Leete, 1.50
Cash, 20.
Friend, 5.
S. C. B., 100.
Electa M. Armour's S. S. Class, Seattle, Wn., 1.50
F. C. Eaton, De Funiak Springs, Fla., 1.
Mrs. M. J. K. Gilbert and Hattie E. Gilbert, Coventry, Ct., 3.
——, Edwardsville, Pa., 2.25
Mr. and Mrs. S., Bethany Ch., Quincy, 5.
Two Friends, Somerville, 3.
B. Race, Cleveland, O., .10
Anonymous, 1.
L. C., Lakeville, Ct., 5.
Rev. Geo. Darling, Warren, Pa., 1.
Cleveland, O., 1.
R. R. Hill's Class, Bethesda S. S., Edwardsville, Pa., 2.25
G., San Diego, Cal., 2.
Mary K. A. Stone, Boston, 1.
Mrs. Douglass Smith, Winnetka, Ill., 25.
M. A. Pedersen, Chicago, Ill., 2.
Carrie E. Lawrence, Gayville, S. D., 1.
Cong. Jun. C. E. Soc., White Oaks, N. M., 5.
Friend, Roxbury, 1.
Friends in Cleveland, 5.
A. H. Ames, Angola, N. Y., 3.
W. O. Goold, Gilroy, Cal., 5.
Minnie A. Pierce, Hanover, N. H., 1.
In His Name, Elgin, Ill., $ 1.
Mrs. F. D. Craig, Memphis, Tenn., 1.
Breckenridge, Mich., 1.
Mrs. E. T. Wheaton, Factoryville, Pa., 1.
Mr. & Mrs. G. W. Terry, Prescott, Ark., 5.
Miss F. E. Nicoll, St. Paul, Minn., 5.
North Cong. Ladies' Aid Soc., Add'l, New Hartford, Ct., 4.50
F. S. M. Horley, Washington, D. C., 1.
R. B. Grounds, Lyons, Col., 2.
Mrs. Colmer. " " 1.
Mamie Denning, Topeka, Kan., 1.
L. S. H., Cambridge, 1.
C. E. Soc., Dane St. Ch., Beverly, 4.
Friend, Lancaster, .25
Sue S. Crafts, Great Neck, N. Y., 5.
Friend, Fall River, 5.
Mrs. S. G. Merwin, New Haven, Ct., 5.
Alexander Sanatorium, Penacook, N. H., 5.50
King's Daughters, Palmer, 10.
Three John Streeters, Lowell, 7.50
Mrs. Fanny G. Brown, Stafford Springs, N. Y., 5.25
Tulpahocken, Germantown, 5.
Sue Dendy, Walhalla, S. C., 1.
Little Helpers and Jun. C. E. Soc., Talladega College, 1.37
Friend, Talladega, Ala., 3.65
Cash, Winsted, Ct., 5.
Pembroke, N. H., 1.50
Emma Price, Galloway, O., 1.
Rev. R. G. Fuimmer, Peculiar, Mo., 3.
Salem, Mass., 2.
In His Name, Farmington Falls, Me., 1.
Two Friends, Baltimore, Md., .20
J. W. Williams, Markee, Pa., 1.
Cong. Ch., South Brewer, Me., 14.
Eva M. Millard, Oakland, Kan., .50
Normal, Ill., .25
S. S. Parmenter, Marlboro, 5.
H. S. G., Louisville, O., 6.
Mrs. E. A. Dinwiddie, Greenwood Depot, Va., 2.50
Florence Newell, Ravenswood, W. Va., .50
C. G. B., East Hampton, Ct., 2.
W. M. McArthur, Limington, Me., 1.
E. S., Brookline, 2.
Birthday Money, Inf. Dept. S. S., Union Ch., Concord Junction, 2.
Pilgrim, Providence, 1.
Thos. Hold, Lawrence, 3.
Friend, Bristol Springs, N. Y., 1.
Boston, Mass., 2.

Edgewater, Tex., $20.
Miss Reeve's S. S. Class, Newark, N. J., 5.
Mrs. D. J. Storms, St. Johnsville, N. Y., 2.
Stanley & Gardner Conant, Littleton, .25
A Well Wisher, .10
M. S. Coddington, Medenia, — 1.
Mrs. Geo. Skinner, Abington, Ct., 5.
Park School Children, Harlan, Io., 4.34
McLeansboro, Ill., .20
F. N. Trexler, Mertztown, Pa., .10
Friend, Haverhill, 5.
Rev. L. F. Miskovsky, Oberlin, O., 1.
George W. Gray, Ledyard, Ct., .25
First Cong. Ch., Crawford, Neb., 31.
Through *Topeka Capital*, 80.36
Miss L. L. Colby, N. Alton, Ill., .30
Fred Shaw, New York city, .10
Friend, " " .10
Stephen H. Cummings, Norway, Me., .20
Mrs. W. H. Murphy, Crocker, Mo., .16
E. M. Scoville, Toledo, O., 5.
Five Friends, Fort Davis, Tex., .50
Frederic Bradbury, St. Augustine, Fla., 10.
Edith Black, Fayetteville, Ark., .20
Petersburg, Va., 2.
Margretta and Hazel Campfield, Newark, N. J., .15
First Women's C. T. U., " " 12.
Mr. and Mrs. Axel Ekberg, Jamestown, N. Y., 6.
James P. Kelly, Greenwich, Ct., 5.
Mrs. C. E. Grunwell, Paxton, Neb., 1.
Mary M. L., .24
Mrs. M. A. McMillan, Albuquerque, N. M., 1.
Mr. and Mrs. A. Swager and Daughter, Marengo, Ill., 4.
Keokuk, Io., 1.
Annie H. Byers, Allegheny City, Pa., 10.
Jesse H. Jones, Halifax, 1.
E. H. Catlin, Havana, Cuba, 2.
Two Churches, Raynham, 17.
Cong. Ch., Granby, 4.60
Cong. S. S., " 14.33
Golden Age Club, Brunswick, Me., 1.
David Wirt, Oakland, Cal., 1.
Howard C. Smiley, Baltimore, Md., 2.
F. L. Sherman, 1.
S. Prince, Chicago, Ill., 1.
Roy A. Grover, Halifax, 1.
Friend, Manchester, N. H., 1.
S. L. Dodge, Francestown, N. H., .40
J. T. Cruttenden, Norwich, Ct., 5.
Edw. Houghtaling, Oak Grove, Mich., 1.
Mystic-side, 1.
E. F. R., Franklin, 3.
Pupils of L. M. Sherwood, Beloit, Wis., 3.
Mary A. Ellis, Taunton, 5.
Mrs. H. D., Lynn, 1.
Mrs. John N. Park, So. Chelmsford, 5.
G. A. Bynon, Portland, Me., 1.
Wilbert Hawtrey, Concord, N. H., 2.
Friend, Worcester, 1.
Young Ladies' Aid Soc., Luth. Ch., Clark, S. D., 9.90
Lawrence St. Cong. Ch., Lawrence, 4.
Fannie A. Hall, Boston, 1.
Peder Olsen, Jr., Perth Amboy, N. J., 5.
Friends, Anderson, Ind., 5.
Aux. of W. B. M., Waterford, Me., 9.
Mrs. Langdon J. Peck, Kensington, Ct., 5.
Friend, Grand Rapids, Mich., 1.
South Cong. Ch., Grand Rapids, Mich., 8.
Carrie Belknap, " " 1.
Edwin Fallas, " " " 5.
Cong. S. S., Higganum, Ct., 15.75
John Boyle, New York city, 15.
South Cong. Ch., Cape Elizabeth, Me., 13.
H. C. Barnes, Canaan, Ct., 15.
A. Vornholt and S. Sohns, Santa Fé, N. M., 3.50
Member, First Cong. Ch., Jersey City, N. J., 2.
Mrs. Pomeroy, Centerbrook, Ct., 2.15
Mrs. H. L. Dix, Holly Springs, Miss., 1.
New York city, 1.
E. M. P., Perris, Cal., .25
Mr. & Mrs. G. A. Laird, Royalton, Vt., 5.
M. M. H., New Hampshire, 2.
L. W. Stewart, Youngstown, O., 5.
Cong. Ch., Add'l, Colchester, Ct., 1.
Friend, Andover, 25.
Friends, Cong. Ch., Slatersville, R. I., 5.
Mr. and Mrs. Chas. W. Lee, Jr., New Britain, Ct., 10.
Orford, N. H., 1.
Kansas City, Mo., 1.
Evan. Free S. S., Globe Village, 22.
Children's Pennies, Des Moines, Io., 1.
J. M. Williams, Pasadena, Cal., 1.
Marion Douglas, 9.
Truda Hess, 1.
Mrs. S. Douglas, 15.
Rose S. Whiting, 20.
Tabernacle S. S., Salem, 82.
Sympathizer, Newburyport, 1.
Mrs. H. L. W., Buckland, 1.
Mrs. S. C. Judd, Smith's Ferry, 1.
Jean Ralston, Craig, Col., 5.
Member of Edwards Ch., Saxonville, 2.05
Willard Patterson, El Paso, Tex., 5.
—, 1.
Mamie F. Paine, Pawtucket, R. I., 1.
F. M. Carrier, Savannah, Ga., 2.
Lidgerwood, No. Dakota, 1.
H. R. White, Beverly, 2.50
One Who Loves Jesus, Laconia, N. H., 5.
C. E. Olcott, Silver Bay, N. Y., 5.
Miss H., Park Ch., Hartford, Ct., 5.
Henry McCarty, Waterbury, Ct., 2.
Mrs. C. H. Merry, Dickinson, N. D., 1.
W. M. G., Pomona, Fla., .50
C. E. Miller, Hartford, Ct., 1.
Central Square Ch., Bridgewater, 40.
W. H. Griffin, Los Angeles, Cal., 5.
Two Friends, Boston, 5.25
Rev. C. M. Carpenter and Family, Cambridge, 4.
Cong. Ch., Roslindale, 2.50
Cong. Ch. and C. E. Soc., No. Carver, 10.
A Student's Mite, 1.
Mr. and Mrs. B. D. Conkling, Lyons, Kan., 2.
Mrs. and Miss Beard, Oak Park, Ill., 2.
Hillside Circle King's Daughters, Stockbridge, $7.
Cong. Ch., Twelve Mile, Kan., 15.
Through W. B. M. I., 11.50
Friend, Lincoln, 1.
Mrs. H. C. Bullard, Medway, 7.
Mr. and Mrs. Alfred Wilson, La Crescenta, Cal., 30.
First Cong. C. E. Soc., Yarmouth, 4.75
Friends, 3.61
Cong. Ch., No. Andover Depot, 51.15
Nathan B. Maxim, Middleboro, 1.
Mrs. Ira Bryant, " 1.
Mr. & Mrs. C. M. Bryant, Middleboro, 1.
Minnie Anderson, Middleboro, 1.
G. W. Stearns, " 1.
Mrs. Frank Spealman, Lander, Wyo., 5.
Mrs. Julia A. Thompson and Friends, Washington, D. C., 2.
Lars Lawson, Brooklyn, N. Y., 5.
Mrs. August Slade, Oatville, Kan., .10
B., Philadelphia, 2.
Mrs. D. C. Lake, Dixon, Ill., 1.
Friend to the Needy, 1.
Grace L. Hanaford, Elgin, Ill., 20.
C. Jack Steward, Atlanta, Ga., 2.50
Newport, Ky., 3.
Del Pino & Williams, New York city, 10.
C. D. Arnold, M. D., El Reno, Okl., 5.
Cash, Easton, Md., 2.
Friend, Oakland, Kan., 5.
Emma L. Mastin, Mount Vernon, N. Y., .10
E. M. Stanyan, Milford, N. H., .10
Northern Light, Central Village, Ct., .50
Mrs. Jackson, Siloam Springs, Ark., .10
Anna E. Benedict, Siloam Springs, Ark., .10
Friend, 10.
Friend, Hartford, Ct., 5.
Friend, Bindge, N. H., 50.
Friend, Exeter, N. H., .50
R. A. Easton and Family, Dora, Ore., .60
L. W. W., Northampton, 2.
Union Cong. Ch., Red Beach, Me., 3.50
Sunshine Club, Hartford, Ct., 1.25
Friend of Sunshine Club, Hartford, Ct., .75
S. P., Litchfield, Ct 1.
Manly Hardy, Brewer, Me., 10.
M. Friedly, Ada, O., 1.66
Mrs. Martha Bryson, Ware, 20.
First Cong. Ch., N. Brookfield, 14.
Friend, Cohoes, N. Y., 1.
Rev. J. B. McCormick, McConnellsville, O., 1.
Mr. and Mrs. Otto Moosbrugger, Dayton, O., 2.
Mary B. Bills, Castine, Me., 1.
Miss M. M. B., Comorn, Pa., 1.
Ladies' For. Miss. Soc., Central Ch., Middleboro, 20.
Cong. Ch. and Soc., Whitinsville, 13.
Mrs. M. D. Gammon, Chicago, Ill., 5.
Friends, Lincoln, 11.
The Magnolia, Add'l, Pinehurst, N. C., 6.
Clarion, Pa., .25
Friend, Berwick, Me., 1.
Legaré Walker, Charleston, S. C., .10
Friend—For Girls, 1.
C. E. Soc., Barnet, Vt., 14.
Woman's Miss. Soc., Tangerine, Fla., 3.
Henry Calvin Durand, Chicago, Ill., 5.
Ladies' Sewing Circle, Williston Ch., Portland, Me., 10.
A. D. M., Chicago, Ill., 30.
George Weis, Pittsfield, 5.
Mrs. Lewis Wilkinson, New Ipswich, N. H., .50
Friends, Second Ch., Dorchester, 7.50
Archibald Bros., Soquel, Cal., 20.
A. H. K., Worcester, 1.
Sophie Narberg, 1.
Ladies' Miss. Soc., S. Glastonbury, Ct., 15.
C. E. Soc., " " 7.
Cong. Ch., Langdon, N. H., 2.20
Friends & Ladies' H. & F. Miss. Soc., First Cong. Ch., Saugerties, N. Y., 13.25
First Cong. Ch., Dover, N. H., 62.51
First Cong. S. S., " 32.
Cong. Ch., Jamesport, N. Y., 18.50
Linda F. Duncan, Francestown, N. H., 2.
Geo. E. Downes, " 5.
Julia Copp & Sister, Groton, Ct., 6.
Pastor and Wife, Strafford, Vt., 5.
S. R. C., " .50
Two Friends, Somersworth, N. H., 1.25
First Cong. C. E. Soc., Lynn, 3.
Friend, Hardwick, Vt., 5.
C. E. Soc., Wells River, Vt., 5.
Friend Portland, Me., 2.
Jun. C. E. Soc., Concord, N. H., 1.50
Chas. A. Stanley, Lynn, 5.
Lockwood Harpee, Lynn, 10.
Three C. E. Members, First Cong. Ch., Lynn, 1.50
Mrs. E. A. Kemp, Danvers, 2.
P. C. A., Hartford, Ct., 2.
Cash, 1.
Mrs. M. H. Hawkins, Port Oak, Va., 5.
North Cong. Ch., Cape Elizabeth, Me., 5.
Julia A. English, New Haven, Ct., 10.
S. W. Perryman, Ridgeway, Kan., 1.50
Cong. S. S., E. Machias, Me., 4.01
Friend, Ludlow, Vt., 2.
John Dooly, Monterey, 1.
H. P. C., 2.
Inasmuch Circle, King's Daughters, Taunton, 3.
Cong. Ch., Add'l, Greenwich, .35
Cong. S. S., Athens, Mich., 1.50
Mrs. Anna Preston, N. Duxbury, Vt., .10
Edith Kennedy, " " .10
Homer Kennedy, " " .10
Mrs. Chas. Kennedy, " " .10
Chas. Kenuedy, " " .10
Mary Tyson Collins, Seaford, Del., 6.
Stacy B. Collins, M. D., " 6.
Friends to the Cause, 1.20
R. H. Hall, San Francisco, Cal., 2.
James G. Buttrick & Family, Lowell, 10.
G. G. Whittemore, Battle Creek, Mich., .25
W. A. Bingham, Los Angeles, Cal., 10.
Mrs. John S. Dobson, Hartford, Ct., 10.
Cong. Ch., Gaysville, Vt, 13.74
Cong. Ch., Pittsfield, Vt., 7.26
Cool Spring, Pa., .25
Oren B. Taft, Chicago, Ill., $20.
Rev. J. C. Bodwell, Lyndonville, Vt., 5.
E. H. Warren, Framingham, 1.
First Cong. Ch., Bennington, Vt., 11.
Cong. Ch., Glover, Vt., 4.35
C. E. Soc., Glover, Vt., 1.65
Boston, Mass., 1.
Friends, No. Scituate, 1.
First Cong. S. S., Peoria, Ill., 21.76
Jennie Jackson, McAlester, I. T., 1.
Cong. S. S., Baraboo, Wis., 15.29
Cong. Ch., Add'l, Lyme, N. H., 2.50
Archibald L. Bouton, New York city, 1.
Susan Gillett, San Rafael, N. M., 5.
Cong. S. S., Spring Hill, Ill., 1.
C. E. Soc., Spring Hill, Ill., 8.
Friend, 1.
A. S. Williams, Ogden, Utah, 1.
W. T. Humble, Fort Worth, Tex., 10.
Rev. A. P. Field, Byron, Cal., 5.
Rev. D. Goodsell, " " 1.
Eva L. Matterson, No. Yakima, Wn., 3.
Davenport Ch. S. S., New Haven, Ct., 26.30
Cong. Ch., Add'l, Green's Farms, Ct., 1.
Chas. P. Kime, Summerhill, Pa., .20
Cong. Ch., Columbus, N. Y., 8.75
S. B. F., Littleton, N. H., 15.
Cong. S. S., Essex Junction, Vt., 10.
A. Churchill, Lenoxville, Pa., 1.
Adolph R. Wiens & Co., Milwaukee, Wis., 5.
S. B., Lowell, 5.
Clarence Pike, Mansfield Center, Ct., .50
Cong C. E. S. & Friends, Alfred, Me., 16 81
Individual Contributions, " " 5.
Cong. S. S., Alfred, Me., 8.19
Friend, Taunton, 1.
Mrs. E. L. Brown, Greensboro, Ala., 1.
Grandma, .10
Carmel Bapt. Ch., Mosiertown, Pa., 2.
Mary Taylor, Dublin, Md., 1.
M. R. W., Salem, N. J., 1.
Congregation of Union Ch., Hawley, Minn., 8.75
Plymouth Cong. S. S., Wichita, Kan., 25.
Cong. Ch. and S. S., Waterville, Me., 33.90
Jun. C. E. Soc., Jackman, Me., 2.
Springfield, Mass., 4.
Cong. Ch. and Soc., Grafton, 26.74
Haverhill, Mass., 2.
Friend, St. Petersburg, Fla., 5.
Cong. S. S., Hookset, N. H., 10.66
Misses R. C. & S. S. Tracy, Beverly, 1.
E. B. Booth, Washington, Ct., 5.
John Kimball and Wife, 10.
Cong. S. S., Westfield, 11.
Cong. Ch., Wrentham, 2.
Prim. Dept., First Cong. S. S., Pawtucket, R. I., 6.
Jun. C. E. Soc., First Cong. Ch., Pawtucket, R. I., 2.20
Fred A. Gardiner, Newton Center, 5.
Miss Palfrey and Friend, 20.
Through Rev. Geo. W. Wood, Geneseo, N. Y., 9.10
Sympathy, Brooklyn, N. Y., 5.
Young People's Miss. Soc., Second Welsh Ch., Wilkes Barre, Pa., 3.33
Mrs. Eliza T. Smith, Hartford, Ct., 100.
Mrs. S. T. Davison, " " 10.
In Memory of Gracie, 2.
H. C. Crosby, Rome, O., 1.
First Cong. S. S., E. Hartford, Ct., 51.
M., New York city, 200.
Mrs. A. C. Conklin, Whiting, Kan., .10
G. W. Smith, La Grange, Ga., 2.
Ruby Addenbrook, Youngstown, O., .10
Mrs. Harriet Esmay, Colon, Neb., .10
R. L. Gurney, Hamilton, N. Y., .10
Flora L. Doughty, Chester, Io., 1.30
A Sympathizer, Boston, .10
Friend, Tolono, Ill., .50
B. R. White, Bethesda, Md., .10
Mrs. Lucy C. Haley, Philadelphia, Pa., .30
Mrs. S. D. Rowell, Norwalk, O. .20
Christian Herald Subscriber, Toronto Can., .10
J. C. Trickey, Prospect, O., .10
W. J. Mitchell and E. C. Smith, Torrington, Ct., .50
O. F. Schultz, Chicago, Ill., 1.
Mrs. Merrill and Mrs. Young, .20
A. H., Newport, N. H., 1.
Geo. E. Bell, W. Somerville, 1.
Kate Gregg, Marietta, Ga., .10
C. H. Lewis, De Land, Fla., 1.
Mr. & Mrs. J. W. Smith, Newberg, Ore., 2.50
Albert Campbell, Washington, D. C., 5.
39 Individuals, Lancaster, Pa., by C. W. S. Long, 13.60
Mrs. Chas. E. Morrill, Barton, Vt., 2.
Mrs. Della Somers, Bloomfield, Io., .70
First Cong. Ch., Moline, Ill., 53.15
Hollis, N. H., 5.
St. Paul, Minn., 5.
T. B. Balkensagen, S. J. Baughman, and Others, Rexford, Kan., 1.50
A. R. Buckman, Norrie, Wis., 1.
Christian Endeavorers, Academy, S. D., 11.
Friend, Chicago, Ill., 1.
Hutchinson, Minn., 1.
D. and O. Harris, Winchester, Ind., 5.
X. Y. Z., Keene, N. H., 2.
Friend, Ware, 5.
Jun. C. E. Soc., First Cong. Ch., Tyndall, S. D., 4.
Cong. S. S., Bon Homme, S. D., 3.
Mrs. I. W. Lampman, Manchester, Io., 3.
S. P. Bowman, Chicago, Ill., 5.
Friend, St. Charles, Minn., 10.
Alice, Gracie and Edna Campbell, Palestine, Tex., 1.
Mrs. G. W. R., Montreal, P. Q., 10.
C. E. Soc. First Cong. Ch., Akron, O., 5.
Coll. by Mary J. Buxton, Peabody, 8.
Through *The Advance*, Chicago, Ill., 943.60
J. McIntyre, Buffalo, N. Y., 1.
Meth. Epis. Ch., Elm Creek, Neb., 14.15
Endeavorers, Grayville, Ill., 3.25
Amanda Evans, Rebersburg Center, Pa., .10
Friend, Edwards Ch., Saxonville, 1.
Grace Allen Penniman, Franklin Falls, N. H., 1.
Middle Grove, Mo., 4.50
Bible Class, Mary Allen Sem., Crockett, Tex., 1.
Nina C. Stuart, Northfield, Minn., $ 5.
Second Cong. Ch., Ashtabula, O., 16.16
Emily C. Vaughan, Hartford, Mich., 2.
11 Individuals through Albert Hoyt, Antwerp, N. Y., 27.
Two Ladies, Dickinson, N. D., 1.50
Three Sympathizers, Pratum, Ore., 1.
Martha Lamb, Omaha, Neb., 2.
N. J. H., Malvern, Kan., 1.
Cong. Ch., Fellowship Meeting, Mystic, Ct., 35.
Friend, Cong. Ch., Mystic, Ct., 5.
Cong. S. S., Deep Creek, Kan., 7.05
Mr. Ed Williams & Bible Class, First Cong. Ch., E. Hartford, Ct., 11.25
George E. Rovell, Garfield, Md., 25.
George A. Rowe, Salt Lake City, Utah, 5.
Lutie A. Westbrook, Norfolk, Va., .24
Mrs. Harriet N. McConnell, Neosho Falls, Kan., .50
Rodney D. Cook and Family, Woonsocket, R. I., 5.
Emma Howe, Windsor, Mo., 10.
Mrs. A. O. Mann, " " 5.
Mrs. J. M. Park, Little Rock, Ark., 1.50
Friend, St. Louis, Mo., 1.
C. E. Soc., First Ch. of Christ, New London, Ct., 1.50
Pupils Fourth Dist. School, Winsted Ct, 15.41
Citizens of Winsted Ct., and Vicinity, Add'l, 20.55
First Cong. Ch. and S. S., Thomaston, Ct., 65.89
E. D. M., New Haven, Ct., 2.
L. A. Hasbrouck, Port Chester, N. Y., 5.
A Thank Offering, Norwich, Ct., .50
F. N. Greeley, Berkeley, Cal., 1.
Mrs. S. B. Greeley, Berkeley, Cal., .50
J. E. Holt, No. Orange, 1.
Friends, Hyde Park, 1.65
C. E. Soc. and Friends, Insane Asylum, Osawatomie, Kan., 20.39
Thro' Woman's Miss. Union of La., 1.
First Cong. Ch., Whitman, 12.
First Cong. Ch., Jun. S. S., Whitman, 2.
St. Paul, 5.
S., Fryeburg, Me., 1.
Friends, Hagaman, N. Y., 10.
J. G. Dickerson, Pacific, Mo., 1.
Cong. Ch. & Soc., Add'l, Candia, N. H., 1.
Ruth Murphy's S. S. Class, Putnam, Ct., 1.50
Mite, 10.
Mrs. Wm. H. Gaylord, So. Hadley, 25.
A. W., Lowell, 2.
M. H., " 1.
R. H., " 1.
W. H., " 1.
Cong. Ch., Richford, N. Y., 22.75
Cong. S. S., Salem, Io., 5.
Mrs. Marcia B. Fuller, Dorset, Vt., 2.
Fanny M. Bean, Mt Vernon, N. Y., 10.
Alson A. Smith, Newton Upper Falls, 5.
E. L. C., Dorchester, 2.
Margaret Adair, Owatonna, Minn., 25.
First Cong. Ch., Drummond, Mich., 10.
Friends thro' A. F. Schauffler, D. D., New York city, 50.50
Mary Haines Hall, Titusville, Pa., 1.
Friend, Gilroy, Cal., .05
Bruce Whiting Brown, Glendale, O., 1.
F., So. Framingham, 1.
First Cong. Ch., Add'l, Manchester, N. H., 60.80
Friend, Malden, 1.
Mary S. Myers, Columbus, O., 1.
John Longmaid, Marysville, Mont., 20.
Friend, Abington, .20
Mrs. J. P. Jenness, Exeter, N. H., 1.
Mrs. C. H. Wheeler, " " 1.
First Cong. Ch., Benton Harbor, Mich., 15.92
First Cong. Ch., C. E. Soc., Benton Harbor, Mich., 5.
7 Individuals thro' Miss M. J. Davis, Luray, Va., 3.51
Welsh Cong. Ch., Edwardsville, Pa., 22.
J. M. & B. S. Van Deraliee, Cheney, Neb., .20
Mr. and Mrs. S. Torgensen, Mayville, N. D., 4.
Cal. Cong. Ch., Sandwich, 1.50
Second Cong. Ch., Stonington, Ct., 23.32
Mrs. W. F. Seymour, Laird, Minn., 1.
N. W. P. and C. I. D., 6.
Mrs. Roy C. Warne, Romulus, N. Y., .50
Mrs. Moir, Rexford, 1.
Mrs. Hodgdon's S. S. Class, Cong. Ch., So. Berwick, Me., 3.
Mrs. Aldrich's Class of Girls, First Cong. Ch., Keene, N. H., 1.50
Lola Roberts, Coffeen, Ill., 1.
Cong. Ch., W. Newfield, Me., 9.
Friend, Campello, 2.
F. I. Moore, Cambridge, .15
H. H. Johnson, San Francisco, Cal., 3.
Friend, Mannsdale, Miss., .50
—, 1.
Pittsburg, Pa., .05
Three Friends, Springfield, Vt., 30.
Member of Cong. Ch., Allston, 25.
First Cong. Ch., & S. S., Beloit, Wis., 31.
Marguerite and Mayde B. Hatch, Berkeley, Cal., 1.
Cong. Ch., Myron, S. D., 6.
Mr. and Mrs. L. A. Jordan, Sayleeville, R. I., 2.
Wm. C. Landis, Plymouth, N. H., 1.
Friend, Boxford, 2.
Pilgrim Mission S. S., Peoria, Ill., 14.31
Mr. C. Kiefer, Lawrenceburg, Ind., 1.
P. E. M., Lake Charles, La., 5.
Friends, Atlanta, Ga., 4.10
Charlotte F. Pierce, Upper Montclair, N. J., 1.

Total,	$5,490.83
Previously Acknowledged,	40,001.86
Grand Total,	$45,492.69

Correction: In *The Congregationalist*, March 29, for Aux. Porter Ch., Brockton, $21, read Aux. South Ch., Brockton, making total from Aux. South Ch., $35.50.

A Boston Rally for Fisk

Park Street Church held a very large and representative audience last Sunday evening, which gave eager attention to Dr. J. G. Merrill, the dean of Fisk University, while he described the work and the ideals of that institution during the thirty-four years of its history. Dr. Merrill has entered into full sympathy with the work he has undertaken, and has evidently studied its problems with broad views and with practical knowledge of the work done by the students of the university. The Fisk Jubilee Singers were at their best. Mrs. Julia Ward Howe pleaded effectively for sympathy and financial aid for Fisk, which has taken an advanced place through this meeting in the interest of many people of Boston. These two addresses were well supplemented by words from Dr. J. L. Withrow, the pastor, and Hon. A. H. Wellman.

The recent estimate of the tax assessors, showing that Boston is a billionaire, seems to have perceptibly increased the army of solicitors in the city for benevolent purposes.

A Broadside of Maine News

Consulting State Editors: Rev. Messrs. C. D. Crane, Yarmouth; E. M. Cousins, Biddeford; E R. Smith, Farmington; H. W. Kimball, Skowhegan; H. E. Lombard, Cherryfield; and Mr. W. P. Hubbard, Bangor.

Not too Hasty, Bishop

After due allowances have been made for Bishop Codman, it is to be feared that he has been unduly eager to welcome our benighted people to the embrace of the "mother church." We know we ought to be better than we are. To that end are we striving. But meanwhile we are comforted by a human feeling that, after all, we are not so very much worse off religiously or socially than regions nearer the Hub. Therefore, while appreciating the bishop's desire "to be a mother to every man, woman and child in the state," we must respectfully continue loyal to our own apostolic succession.

Looking toward Easter

From year to year an increasing number of churches are observing the week preceding Easter with special services. Sometimes a series of sermons is given by the pastor; sometimes the assistance of neighboring brethren of different denominations is secured. By one of our pastors a program for the week was arranged, in which the seven utterances of Jesus on the cross were taken up in regular order. It included a service on Good Friday at three o'clock, at which the *Stabat Mater* was tenderly sung while all sat with bowed heads and closed eyes. What time could be more appropriate in which to learn anew the deep and solemn meaning of human life than that which, by common consent, commemorates the death of the world's Redeemer?

Pull Together

The ministers of Wiscasset set their brethren in similar communities a good example in fellowship. They meet weekly for the discussion of work and methods. Under their direction a religious census of the town has recently been taken. Too frequently it happens that the ministers of different denominations in our smaller towns intensify denominational rivalry by their personal indifference to each other's welfare. Unity of feeling and effort at any honorable price ought to be the watchword. Nor are the members of our own ministerial associations as alert always to their opportunities in fellowship as could be desired. A new comer into one of these bodies commented as follows: "The rule seems to be, 'Every one for himself.'"

Bishop Codman's Reflections on the State

The most prominent ecclesiastical figure in Maine at present is its bishop. As his body of adherents consists of about thirty lesser clergy and 3,000 communicants, his prominence arises from his newness rather than the importance of his diocese. This newness has taken the form of a series of utterances which, while frank, hardly seem tactful, and have necessitated more or less explanation by their author and his friends.

The new prelate evidently feels that there is something decidedly wrong in Maine, as is shown by his diocese and church being so small a factor in the life of its people. He also evidently believes that until men feel that they are sick they will not call a physician. Hence, as an ecclesiastical physician, he has been diagnosing the condition of the people of Maine in a very outspoken manner. Doctrinally the bishop's uncompromising views have provoked a public attack, which may be to his credit, from some of the so-called liberal clergy. Ecclesiastically his very scant recognition of the presence of our non-liturgical churches, together with his high claims for "the church" which he represents, has led to criticism by the representatives of the Christian bodies that are really maintaining the religious life of our state.

But the burden of his offense has been his characterization of the people as ignorant of the Scriptures and decadent in morals. The latest utterances have been a denunciation of our "man-made" laws as distinguished from God's laws, which is interpreted as referring to our prohibitory enactments, and the declaration that the next generation will be found incapable of producing such men as have brought honor to the present generation.

It need hardly be said that these declarations have stirred Maine people somewhat, as the New Hampshire governor's Fast Day utterances aroused our neighbors a year ago. Whether true or not, it is conceded by most that the bishop has been somewhat unfortunate in his effort to present his views. He attributes part of our ills to extemporaneous prayers and preaching, but he must be learning that the other kind of preaching has its perils. Possibly if the bishop learns at the outset that our people will not take kindly the patronizing and paternal method, these opening experiences when the newness shall have worn away will have prepared him and his church for a degree of usefulness in this state such as has not been attained in the past. We need all the moral and religious uplift that can be brought to us, but we have not much use for ecclesiastical millinery. E. M. C.

Our Bangor Letter

The work of the churches in Bangor is going on quietly. The people's services at First Church retain their hold, calling out full houses every Sunday night, and will be continued till after Easter. The other city churches cannot be indifferent toward our brethren and coworkers, the Methodists. The Eastern Maine Conference will hold its annual session in a few weeks, when new appointments will be made. It has been feared that one or both the pastors in Bangor would be sent elsewhere, but it now seems probable that they will remain another year. Four years ago, when Rev. J. M. Frost had been here five years and Rev. H. E. Foss four, they, to the great satisfaction of their respective churches and of the Christian community, exchanged pulpits. Next year the five years' limit will again be reached, and they will be obliged to leave us. We shall part with regret and sorrow. Rev. Messrs. C. H. Cutler of First Church and J. S. Penman of Central have arranged to hold joint Lenten services the last two weeks before Easter.

On Sunday, March 25, after the morning service, 200 copies of Dr. Field's sermon on The Better World were distributed. They were the gift of Hon. E. R. Burpee.

St. Patrick's Day was observed in Bangor on Saturday, the 17th, by the celebration of high mass in the Catholic churches, with sermons suited to the occasion. Sunday evening there were exercises in the City Hall under the auspices of the St. John's Parish, at which an address was made by P. H. Gillen, Esq., upon Prominent Events in Celtic History. Mr. Gillen said: "More than 100 years ago there were scarcely 4,000,000 Irish people in the world. Today there are 60,000,000 of Irish blood or sympathy, most of whom are potential elements in the great nations which hold in their hands the destiny of the British empire. There are 5,000,000 people in Ireland; there are 4,000,000 Irish and their descendants in Great Britain—1,000,000 Irish in London alone. In the United States today are 20,000,000 people of direct Irish parentage and blood." This may be an exaggeration, but, judging from the population of Bangor, it seems not wide of the mark. Nearly or quite one-third of the inhabitants of this city are of Irish extraction.

Our municipal elections have been held, and Mayor Chapin was re-elected by a large majority. His administration of city affairs has been eminently successful. The subordinate officers of last year have for most part been retained. Several have become veterans in the service. The city clerk and the chairman of the board of charities have each seen twenty-five years of continuous service, two members of the school committee have served respectively nineteen and seventeen years, the chairman of the board of assessors will have held the position fourteen years at the end of the present term, succeeding to an assessor of seventeen years. The present chief of police has been elected for the eighth time with no opposition. He has the cleanest record of any one who has held the office for many years. Laws have been more rigidly enforced, and at the same time the number of arrests have been on a constantly decreasing scale. This is particularly satisfactory because so much pains has been taken to make it appear that Bangor is the wickedest city in New England. For good order and clean administration we can challenge comparison with any city in the country. No finer body of men can be found anywhere than our police force.

Bangor, being so centrally located with regard to the lumber interests, at certain seasons of the year draws together a large floating population and from this element probably two thirds of the arrests for drunkenness are made. PHILLIPS

Gleanings Here and There

For several months there has been deep, quiet interest in religious matters at South Paris, under the leadership of Rev. William E. Brooks, who welcomed at the January communion seventeen new members, most of whom came on confession. During February evangelistic meetings were conducted by Mr. H. L. Gale, which resulted in no less than seventy-five decisions for the Christian life. Churches at Mechanic Falls inaugurate, April 1, similar meetings under the same leadership.

At Bath six churches held special meetings, beginning March 25. No outside help was sought, and the meetings were not union, except that uniform subjects and advertising matter were used. But each church conducted its own services, with its own workers. At Boothbay Harbor, where Rev. Donald McCormick is closing his fifth year of a successful pastorate, special meetings, under the leadership of Evangelist Evarts, will begin April 8.

Extensive improvements on the church property are also contemplated. Mechanic Falls, in addition to its continuance of self-support for a second year, has repaired its audience-room, introduced electric lights and adopted new hymn-books. Rev. C. W. Fisher is pastor.

Religious training of children is conducted in the Bridgton church through the medium of a boys' club under the pastor's guidance, and a girls' club under the leadership of a lady Sunday-school teacher. The pastor, Rev.

G. M. Woodwell, has also remembered the young people's needs by giving a Sunday evening lecture course on the life of Christ. To the list of churches previously mentioned as employing the stereopticon may be added the Wiscasset church, whose pastor, Rev. A. P. McDonald finds it useful for schoolhouse meetings, and the Farmington church, where the electric light proves effective in occasional Sunday evening missionary concerts. Palm Sunday evening there will be an illustrated lecture, Holy Week in Art.

The Franklin Sunday School Association has just published an appeal to voters urging the obligation upon the Christian citizen to attend the party primaries in order that delegates be chosen who will not support intemperate, corrupt or licentious men for office. The civic spirit is also evidenced by the appearance at Thomaston of a new temperance paper, a small four-page issue called *The Searchlight*, whose principle object will be to make public the names of all those who hold United States liquor licenses.

Mormons in Maine! Yes, in Oxford County two apostles of the Church of the Latter Day Saints have been laboring. Of course they have made some converts. They have excited more disgust and opposition. The county of Cyrus Hamlin and John D. Long is hardly ready for the faith of Brigham H. Roberts. This may be asserted confidently, even though one has read the recent addresses of the newly consecrated Episcopal bishop of Maine. E. R. S.

Washington County Doings

The county trustees of the Maine Missionary Society have made careful plans, at a special meeting, to bring the work of the society systematically before the various churches, and have issued a circular letter suggesting present needs and also possible ways of meeting them. The Ministerial Association, at its midyear session, heartily indorsed the action, and, at the trustees' request, Secretary Harbutt spent a week in eastern Maine—at Cherryfield, Machias, Eastport, Calais and Milltown. Later Mr. Halliday, superintendent of Sunday schools under the State Interdenominational Union, together with Miss Lucas, primary superintendent, held conventions at several convenient points.

This thorough "working" of the county, together with a visit from Rev. C. D. Crane, president of the State Y. P. S. C. E., has brought the widely extended Washington Conference into close fellowship. Among individual churches there has been but little change. Robbinston and Red Beach have welcomed their new pastor. It is hoped that the important church at Machias will soon find a leader. Rev. Archibald Cullens, whose resignation was noted in last week's issue, is to remain at Steuben. L.

Diverse Interests

THE CIVIC LEAGUE

Good results already are seen from the labors of Rev. W. F. Berry, secretary of the league. A meeting of the executive committee was held in Waterville, March 24, and the annual meeting will occur, May 9, in Portland, where Mr. Berry is at present working with great success. Vigorous leagues have been organized at Bath, Thomaston and Calais, where especially aggressive work has been done, also at Camden, Sanford, Cumberland Center, Strong and Richmond. In a short time the league will issue a monthly paper as its official organ. There is a growing temperance interest at Stonington.

THE MISSIONARY WORK IN OXFORD COUNTY

For the past fifteen years faithful missionary work has been done by Rev. S. S. York. Ill health obliged him to resign last July, and early in September Rev. F. E. Rand was appointed to that field. The region is a hard one, the roads being rough and hilly and the logging camps being included in the circuit. It comprises twenty-five places, four being in New Hampshire, though belonging to Oxford Conference. At Upton a church organization is supplied by a student during the summer. In the fall, winter and spring the missionary preaches there one Sunday a month, and also at Errol the same day. At Dummer a lay worker assists in keeping up services throughout the year. At most of the places the meetings held by the missionary are the only ones the people have.

Mr. Rand reported at the beginning of the year that he had visited seven places once, twelve twice, five three times and five four times, holding sixty meetings attended by 1,500 persons. To do this required 1,123 miles' travel. He reports that everywhere the key to the homes and hearts of the people was, "Did you know Elder York? I have been sent to take his place." Mr. Rand was for twenty years a missionary of the American Board in the Caroline Islands, and enters upon this work with good experience. This winter he has spent mostly with the churches of the conference in New Hampshire.

E. F. D.

Along the Kennebec

Several pastors are giving courses of Lenten sermons. Rev. A. L. Struthers of South Gardiner has a series of Bible readings on the book of Romans. Rev. E. L. Marsh's central thought is The Person and Work of Christ, with these subjects: The Son of God, The Son of Man, The Light, The Intercessor, The Lamb Slain, The Saviour, The King. At Skowhegan Rev. H. W. Kimball is speaking on The Apostle Paul as a Type of Christian Manhood, with these sub-heads: Paul's Conversion, His Inner Life, Work, Sufferings, Faith, His Imperialism, His Completed Journey. At least two pastors in this valley are giving an evening course of Lenten addresses with the general theme, Christian Pioneers of the Nineteenth Century. These are sketches of the lives of noted missionaries.

North Anson rejoices in a settled pastor. Though nearly twenty years o'd, it has never had a resident minister before. Congregations have more than doubled, a new bell has been procured, and several members have been added. There are too many churches in this little village, but it does not seem best for ours to withdraw and at present union is impossible. Winslow is planning extensive repairs upon its edifice, and Bingham, through the kindness of a friend in New York, has been furnished with a stereopticon.

H. W. K.

Among the Churches

BIDDEFORD.—*Second.* A beautiful memorial window has been placed in the auditorium by the children of the late Judge William Berry. The window is a reproduction of Hoffman's Christ, the Good Shepherd, and is a credit to the donors.

WELLS.—*Second* has extended a call to Mr. C. E. Bean, the son of a Methodist minister. During the past year he has been supplying in his father's place, the latter being out of health. The son has also supplied for that denomination with good success in other fields, though not a member of conference.

PORTLAND.—*Williston.* Rev. Dr. Baker is turning people away for lack of room at his Sunday evening lectures to the young.—*Woodfords.* Rev. E. P. Wilson and daughter have returned from a trip to Washington, D. C.

STANDISH AND SEBAGO LAKE.—Rev. C. L. Parker, for the past five years a pioneer missionary pastor in Aroostook and later general missionary in the state, has accepted a call to this needy double field, which had already benefited greatly by his labors, and has begun work. Coming into the state after experience in A. M. A. work in the South, Mr. Parker showed at once the ability and consecration which have won a universal welcome for him and given him marked success in every line of work that has opened to him.

CAMDEN.—It is proposed to build a new two-story chapel to the west of the house of worship and connected with it. The raising of $6000 clears the church of debt.

The Broader Vision

Gains from the New View Point

The title explains the message. A new view always comes with a New View Point. For several weeks the departments of this paper have been looked at by specialists and it now is fitting to ask what our readers have gained from the presentation of these different points of view. Let us summarize:

1. That which appeals to you in any paper is that which interests you most.

2. What does not seem of great importance to you may be considered as vital by another.

3. The makers of your religious weekly recognize both of these truths. They publish a paper for all.

4. Leaders in every line of Christian thought and life read *The Congregationalist.* Otherwise they could not have reviewed its product so acceptably to our subscribers.

5. Your personal estimate of the value of this journal must have increased as these judges brought you face to face with its various departments. Doubtless you have said so to friends.

6. For such views indicate opportunities. As the best auxiliary to individual and church life *The Congregationalist* should be talked about. If the New View Point has shown a better paper, because you have seen the emphasis placed upon all phases of its work; if through these you have discovered variety and excellent diversity, will you not tell your Christian neighbor?

The home, school and church, father, mother, child, the town, city and national life—all are concerned in the weekly output of this paper. Do you belong to any of these? Do any of these interest you?

Yours, *THE CONGREGATIONALIST,*
Warren P. Landers, Supt. of Circulation.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House. Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House. Office hours 9 to 5. Annual membership, $1.00; life membership, $20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 613 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen States. Ten free Christian schools in Utah and New Mexico. S. F. WILKINS, Treasurer. Offices 613, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary and Treasurer; W. A. Duncan, Ph. D., Field Secretary; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Treasurer of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

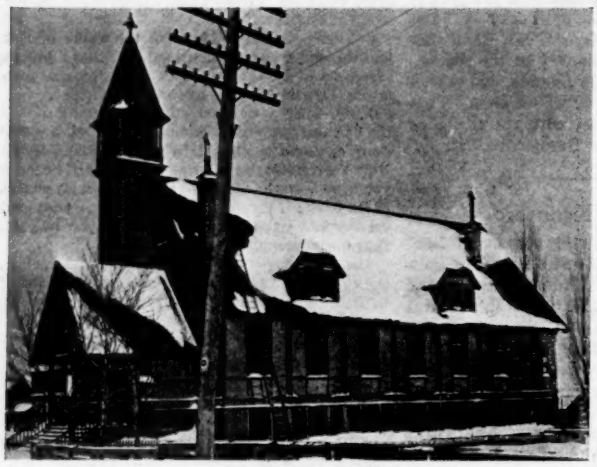
THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 10.30 A. M. Bible study 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601, Congregational House. Annual membership $1.00; life membership $20.00. Miss Mary W. Brooks, Treas.

Our Churches in the Michigan Copper Country

By Rev. Arthur Metcalf, Lake Linden, Mich.

On territory clothed with the romance of the great *voyageurs* and the vanished fur trade is located the world-famed copper industry of the Upper Peninsula of Michigan, which has gathered about it a population unique and bristling with problems. At Calumet thirty-three nationalities have focused their varied temperaments, psychologies, traditions and tongues. The sign boards of the town are an exhibition of the languages of Europe, and the voices of the street remind



LAKE LINDEN CHURCH

one of Babel. "Pay day" in Red Jacket can never be forgotten, when the nations of the earth pass from store to store to settle their monthly bills. Burly Cornishmen, whose ancestors' picks enriched Carthage, and Poles, who know neither Mazeppa nor Sienkiewicz, Finns, Norwegians and Swedes, Germans, who here fear not *lese majesté* and find no time actively to hate the Frenchmen who elbow them on the street, together with the irrepressible Irishman and the strange heathen Chinaman and all the other scattered sons or Adam—these commingle in a life that does not merge its elements but leaves each nationality distinct in the commonwealth. It is Europe transplanted to American soil and left to work out the ethnological problems involved.

These conditions shape the religious life of the country. Calumet has Finnish, German, Norwegian, Swedish, Slavonian, Italian and Austrian churches perpetuating national faiths, customs and tongues. The older people cling tenaciously to their mother tongue, often demanding its exclusive use in the home. The rising generation perforce uses two tongues, and the third generation will be American in speech and temperament.

The Copper Country Ministerial Association meets and reveals this curious patchwork of life. Interdenominational among the Protestant clergy, there is nothing in its constitution to debar a cassocked priest from membership. Several of its members speak broken English and one or two refrain from speech because they could not well be understood. Occasionally a speech is translated into English for the benefit of the majority. A study of the training of these ministers would traverse the field of doctrinal controversy and familiarize the student with all the historical confessions of faith. Naturally the atmosphere of the association is conservative. In former times this unique organization would have been impossible. Here the conditions are so novel, the atmosphere so bracing, the need for a better understanding of each other so imperative and the necessity for a united front so obvious that these cosmopolitan theologues meet gladly, discuss themes of common interest, come to appreciate and respect the various standpoints, and real and lasting good results.

Together with the French-Canadian-Indian patois heard everywhere on the street, the tremendous strength of the Roman Catholic church is the most considerable relic of the old French-Canadian *régime*. The Roman and Protestant faiths, both strenuous and vigilant, here stand face to face, and an invisible battle is ever in array. In mine and mill workmen discuss with vigor the disputed tenets, and, as a result, purely mechanical faith is often disturbed and lives are frequently revolutionized. These revolutions of faith, often rending families asunder and creating breaches time hardly heals, constitute a real tragedy of life and win the sympathy of all who love the human soul.

In this polyglot atmosphere stand five Congregational churches, facing problems our polity loves to solve. The mother of them all is at Hancock, which is picturesquely located on a geological terrace flanking the north shore of the Portage Lake Ship Canal and *vis à vis* with Houghton on the south bank. To the family of Mr. E. L. Wright belongs the honor of introducing our polity to the copper country, and for twenty-two years Mr. Wright has been superintendent of its efficient Sunday school and a moving spirit in the church. A large frame building with modern equipment houses a present membership of nearly 400 and is the center of a healthy religious activity. The pastor at Hancock, Rev. Edwin More, brings to the usual problems of church life unique qualities. The practice of law in the East for fourteen years, with three years' study in Chicago Theological Seminary, have given him an incisive style of speech and a lawyer's skill in argument. Conservative by nature, he clothes the older theology with inimitable grace and power. And so the mother church holds her old place in the sisterhood and ministers to a large and cultured congregation.

At Calumet the shafts of the famous Calumet & Hecla mine pierce the earth to the depth of more than a mile, and near by are the two Tamarack, the Osceola, the Centennial and other well-known mining properties. The mines command the finest machinery in the world. The liberal policy of the "C. & H." company towards its employés is a step towards some of the ideals of Christian socialism. Free library, free baths, free physician and medicine, free sick benefit, and a voluntary advance of ten per cent. on the highest rate of wages paid on the range constitute a shining goal which less wealthy companies can hardly hope to reach, and, moreover, render a strike almost impossible.

Our church at Calumet is the mother of all the English-speaking Protestant churches of the city. Successive migrations from its ranks have laid the foundations of other organizations. In 1887 it colonized some twenty of its families into a mission in Red Jacket, resulting today in a strong church of about 280 members, worshiping in a neat edifice worth $5,000, and with all the departments of religious work in full swing. Rev. C. H. Corwin, of Dartmouth College, '87, and Chicago Theological Seminary, '95, is pastor and pushes the campaign along distinctively evangelistic lines.

Later about forty Scotch Presbyterians withdrew from the first Calumet church to organize the first and only Presbyterian church in this region. Traditions of early training proved stronger than an arrangement of interdenominational comity, which had left the iron country about Marquette exclusively to the Presbyterian body and the copper country to the Congregationalists. At all other points in both countries each party has kept the faith, which is commendable in view of the fact that Protestantism is too weak in the Upper Peninsula to sustain two churches so nearly alike in the same community. Two smaller migrations reduce the membership of this church to about 340. After these theological treks Dr. Hunter, the pastor at Calumet, declares he still preaches to members of thirteen different denominations, ranging in their theology from hyper-Calvinism to the other extreme wing, and that the family life of the church is delightfully harmonious. Dr. Hunter is the man for the place. He is every inch a clergyman of the type becoming only

Continued on page 502.

STAMP MILLS AT LAKE LINDEN

Life and Work of the Churches

Our new plan of editing this department is not meant to deter pastors or other church workers from sending material. We are glad to have our regular force of correspondents supplemented by volunteers who may be able to supply matter that might not otherwise be obtained. Our desire is to bring to light that which is exceptional and suggestive, rather than to chronicle merely routine events. A glance at the department itself as at present conducted gives an idea of the kind of news we value and which we have reason to believe is of greatest interest and help to our readers.

Fresh and Varied Prayer Meeting Topics

The element of preparation is so essential to a good prayer meeting that most churches use a list of topics which each attendant may have at hand, in mind and in heart before coming to the meeting. Many pastors prefer schedules of their own making, as better adapted to local needs than general lists prepared by a paper or an organization. Among the freshest and most attractive of the home-made ones are two described below. The first comes from Rev. E. T. Root, pastor of Elmwood Temple, Providence. Lacking space to print it in full, we give the topics for two months and follow them with Mr. Root's admirable explanation:

NOVEMBER

Preparatory Roll-call.
Discussion: How cure "the Blues"? 1 Kings 19; 2 Cor 4.
Prayer: For Temperance Cause in Rhode Island. Hab. 2.
Bible Reading: Malachi.
Missionary Concert: C. C. B. S.

MARCH

Preparatory Roll-call.
Discussion: Are Lodges More Attractive than Churches? 1 Pet. 2: 17.
Prayer: For Men. Ps. 107: 8.
Bible Reading: Thessalonians.
Missionary Concert: C. H. M. S.

Its distinguishing feature is the variety of meetings provided for. There are seven distinct classes of these. The preparatory service preceding the bimonthly communion is alternately a lecture and a roll-call, at which the members are expected to respond in person or by message as at a C. E. consecration meeting. A missionary concert precedes the offering for one of the six societies each alternate month. Once each month there is a meeting for the discussion of some problem of Christian life, for example, Family Worship, at which two or three are appointed to lead off and the question is then left open for free discussion. The third meeting of each month is devoted to prayer for some special object, *e. g.*, Oct. 19, the object was The Congregational Churches of Providence, each of the twelve sister churches being asked to send a delegate to state briefly their work and problems, and each three speakers being followed by a season of brief prayers for the churches whose work had thus been presented. The meeting was characterized by deep spirituality and enthusiastic fellowship, and the delegates present expressed the purpose of asking their own churches to hold similar meetings. The fourth meeting is devoted each month to a book study, conducted as follows: The pastor gives an analysis of some book of the Bible so as to bring out clearly its unity and characteristic message; then the entire book, if brief, like Malachi, or typical passages, if it be lengthy, like Acts, is given by several good readers who have previously studied the interpretation with the pastor. The close of the hour is given to prayer or exhortation suggested by the book studied. Lest programs of definitely prescribed form should destroy spontaneity, the fifth evening, when there are so many Thursdays in the month, is devoted to a testimony meeting, conducted with the freedom and informality of an ordinary mid-week service. It is intended to have these and the meetings for discussion led by laymen, women included.

Since the adoption of this plan the attendance has increased forty-three per cent. and now averages twenty-five per cent. of the enrolled membership. At the roll-calls we receive on the average responses or messages from about fifty per cent. of the members. Response at one roll-call or attendance at one communion during the year is the condition of "good and regular standing."

The other list, that of First Church, Colorado Springs, Dr. James B. Gregg, pastor, devotes one meeting each month to missions in different countries, including Colorado and our new possessions. The preparatory lecture also has place, as well as practical topics, such as The Crowded Life, Making the Best of One Another. In this list the book study feature is not limited to the Bible, but includes such embodiments of present day thought as Clark's What Shall We Think of Christianity, Gladden's What Is Left of the Old Doctrines? and Munger's Life of Horace Bushnell. Perhaps the most unique, certainly not the least helpful, feature is an exposition of the several articles of the Creed of 1883. This appears monthly under the caption Popular Theology.

Fall River Activities

The Deaconess Home of the Methodist church, which is now well established with an excellent property, rightly located, has just been endowed in the sum of $23,000. This is the work of the Methodist churches, the largest single gift being $7,000. In further illustration of co-operative relations it may be mentioned that one of the smaller Methodist churches has just cleared off a building debt of $2,800, and the presiding elder, in his report of the achievement, definitely credits a half thereof to Congregational sources.

After having been described and pictured in geological works at home and abroad for many years, Fall River's rolling rock is at last to be not without honor among its own. Prof. G. Frederick Wright visited this huge conglomerate resting on granite last January, and citizens who appreciate such natural treasures were moved by him to action. The city council is taking steps to place a descriptive tablet upon it and set apart for preservation its ledge of granite, almost undermined by an encroaching quarry.

Central Church women have started an interesting feature in "the Hinman cabinet" in one of the much-frequented parlors. By gathering in this glass-doored case photographs of faces, scenes, etc., from the Shaowu and Foochow mission fields, together with all sorts of articles sent by the missionaries or otherwise obtained from that Chinese life, and letters, pamphlets and books, it is planned to come as near as may be to having right in the home church a miniature representation of the life faced by the church's missionaries in China, Rev. and Mrs. George W. Hinman.

The varied enterprise of the Young People's Society for Christian Service in First Church has much of the educational quality. It maintains winter courses in classes designed for those who have means to secure usual opportunities, and again for those without such advantages. People's courses in music, calisthenics, cooking, sewing, dressmaking and millinery are given; one night for the people in the home parish, one for those of a certain church in a less favored part of the city, another night for another neighborhood church —thus reaching out through our more than 100,000 people. Current literature collections are made for lighthouses, harbors and rural communities hereabout. This winter the society has an additional feature quite unique in a loan fund for the use of members, who will thereby be enabled to pursue special lines of study. This society has, as an outgrowth of one of its committees, an art club, which has in its membership people of artistic tastes from various churches. Each year the pastor, Dr. Adams, prepares a printed syllabus for their reading, and, so guided, they are traversing broad fields of art from the primitive through the various periods of historic development. These outlines are exhaustive in bibliography and loaded with detailed references for reading in all manner of publications. When shall we hear the other side about the intellectual prestige of the ministry in these times? Has not every town of vigorous life something concrete to show to the confusion of those who are speaking so glibly to the disparagement of the minister's influence in the community in these piping times of secularism? This same pastor was recently made chairman of a committee appointed by a citizens' meeting to investigate and report on the advisable method for promoting good government. This art club, by the way, has recently had Mr. Seton-Thompson here for one of his rare lectures, giving him 500 auditors, filling the hall.

OBSERVER.

The Spirit of the Times in Haverhill

The socialism of Christ does not seem to fraternize with the socialism of the modern politician, at least the preachers of the one do not often make common cause with the advocates of the other. Haverhill is peculiarly well suited to become the field for a political propaganda in which appeal is made to discontent and every argument rests upon material selfishness. The thousands of shoe operatives, struggling to hold their own against the machines that have taken up so much of their labor, and competing with each other until wages are at the lowest living level, respond with enthusiasm to the cry of the social democrat for a readjustment of wealth, shortening of hours, return to the workman of the full value of his labor, public ownership or at least public control of all public utilities such as gas, water, street railways, etc. The minister may espouse some of these causes, but the general materialistic spirit of the party he cannot approve. It is precisely the same in nature as the spirit which it condemns and opposes in the rich. Until the reformers of society take their stand upon the principles of Christ, seeking first the kingdom of God and his righteousness, and approach the great problems before us all in the spirit of Christ and with his patience, their propaganda must go on outside the churches. They commit an affront to religion when they quote from the Master as they often do, although none has ever painted the picture of social completeness as he did.

One of the leaders of the movement in the state is a former Y. M. C. A. secretary, member of a Congregational church, and a man of exemplary life, whose familiarity with the teachings of the Sermon on the Mount leads him to support his cause by it as if Jesus were himself a Social Democrat. But the churches cannot afford to despise these signs of the times. When men quote Jesus, they ought to be led into acquaintance with him. Haverhill churches have never gotten a hold upon the shoe makers of the city. Will the

churches ever find a better opening than now, when so many in their discontent and longing after better conditions of life here are taking upon their lips the words of the Saviour concerning his kingdom? A lesson concerning the ideal basis of truth, the reality and necessity of the unseen, seems almost within their grasp. Meantime the Socialist mayor pursues the gas company and plots other attacks upon vested monopolies that concern the people. In so far as he is right, all good citizens can go with him. If he begins to find Christians, because they are Christians, aiding him in real social advances, his party may begin to look with inquiry into the churches which they now so generally neglect. The intense individualism of Jesus is the only safe and sure foundation for practical socialism today, as it was for the Christian socialism which he taught and lived. WITNESS.

Chicago's New Church

The North Shore Congregational Church, which expects to complete its organization the first Sunday in May, has eighty names already on its roll. It has also a full board of officers. It has taken steps to secure a site and will soon erect a building. At the prayer meeting, March 28, Rev. James Stuart Ainslie of the First Congregational Church, Fort Wayne, Ind., was called to the pastorate. His first service covered a period of eight and one-half years at Ogdensburg, N. Y., and resulted in the establishment of a strong and influential church. Thence he went to Fort Wayne, where Congregationalism had no standing, no building and but little hope. Here, after nine years' work, one of the finest church edifices in the city has been erected, a church of 430 members gathered and made the leading Congregational church in the state. Mr. Ainslie will find a field in Chicago worthy his energy and with promise of speedy and unlimited growth. FRANKLIN.

Preached and Talked in St. Louis

Variety has characterized the program of St. Louis Congregationalism in the last few weeks. Patriotism has been conspicuous among the themes discussed. Hon. John W. Noble, Secretary of the Interior under President Harrison, occupied Dr. Patton's pulpit at *First* Church, giving a eulogy on Abraham Lincoln, while Rabbi Leon Harrison spoke for Rev. W. W. Newell at *Compton Hill* on George Washington. Other pastors observed the national holidays by appropriate exercises in their churches. Dr. Burnham has just completed a series of nine sermons on the Lord's Prayer at *Pilgrim* Church Rev. Frank Foster is conducting evangelistic services at Forest Park University, with gratifying results, and the revival meetings at his own church are conducted by Rev. Mr. McQuarrie of East St. Louis. *Olive Branch* and the Church of the *Covenant* have been quickened by a series of gospel services conducted by their pastors, Rev. Messrs. William Johnson and T. T. Holway. The Sunday School Federation held its March meeting at Pilgrim Church with addresses on Defective Sunday School Methods, by Dr. Burnham and Rev. C. L. Kloss. Most of the Protestant and many Catholic churches devoted one service March 11 to discuss the Anti-Wine Room Crusade, and the Monday papers gave large space to extracts from the sermons, the Congregational pulpits receiving conspicuous notice. Dr. Patton represents our denomination on the executive committee of the crusade.

A wide range of subjects has been presented at the *Ministers' Union*. Dr. McNaughton of Smyrna considered the various phases of the work and civilization in the Ottoman empire. Rev. E. F. Wright of Dwight, Ill., explained the work of the Keeley Institute at that place. Rev. Edmund Wrbitzky of the Bohemian church read an interesting paper on the religious life and trials of the countrymen of John Huss, and Rev. H. Blunt gave a fine critique of Munger's Life of Bushnell. At the last meeting Dr. Burnham read an exhaustive paper on Modern Miracles, exposing the many fallacies of Christian Science, while Prof. W. D. Mackenzie of Chicago spoke of some of the positive phases of the Christian Science movement and their lessons to the church. The last named gentleman was the principal speaker at the recent Pro British mass meeting. The Evangelical Alliance appointed Dr. Burnham as chairman of the committee of arrangements for a preparatory meeting in St. Louis in the interest of the Ecumenical Missionary Conference in New York next month. W. M. J.

PASSION-TIDE SERVICES

At *Eliot* Church, NEWTON, MASS., the Lenten cantata, The Seven Last Words from the Cross, by Dubois, was most impressively rendered by the full choir last Sunday afternoon as a special vesper service.——Dr. J. E. Tuttle of *Union* Church, WORCESTER, is giving Lenten readings on Friday afternoons from President Dwight's Thoughts of and for the Inner Life. His evening subjects for the week beginning with Palm Sunday and closing with Easter are: A Day of Triumph, A Day of Authority, A Day of Conflict, A Day of Retirement, The Last Day with the Disciples, The Day of Suffering, The Day in the Tomb, The Lord Is Risen Indeed.

At Dwight Place Church, NEW HAVEN, CT., Dr. W. W. Leete groups his Lenten sermons around the central thought, At His Feet. The sub-topics are: The Offering of Penitential Love; The Doctrine of Christian Healing; The Way of Discipleship; The Revelation of Christ's Person; to conclude with All Things Put under His Feet.

Dr. C. I. Scofield of East Northfield, Mass., conducts meetings for the deepening of the spiritual life with a group of churches in ALBANY, N. Y., March 26 to April 5, and will be in SPRINGFIELD, MASS., during Holy Week.

Commander Booth-Tucker conducted a passion-tide service in Lincoln Hall, MILWAUKEE, WIS., March 27. He was introduced by Rev. Judson Titsworth of Plymouth Church.

Beginning with April 1 Rev. F. H. Allen, pastor at ALBUQUERQUE, N. M., has planned two weeks of Passion-tide meetings. A devotional and preaching service will be held every night except Saturday, and in the afternoon the pastor will meet the youth above 12 years of age for catechetical instruction.

PROGRESSIVE STEPS

The church at AUBURNDALE, MASS., has added to its regular committees one on rules. Four normal lessons on Sunday school teaching are given by Miss Katharine H. Shute of the Boston Normal School, dealing with the application of day school methods to the Sunday school. The lessons are given at the close of the weekly prayer meeting, which is shortened 15 minutes. The church lately sent from its prayer meeting two members to carry greetings to the meeting at the Methodist church, and the visit was returned the next week. Much appreciation of the plan was expressed by both churches.

In the *Second* Church of ROCKFORD, ILL., one of the strictest in our communion and from which Rev. W. C. Haskell recently resigned because of his liberal belief, a committee has recommended that membership shall no longer be conditioned on the acceptance of a formal creed.

Immanuel Church, ST. LOUIS, MO., following the admirable initiative of the church in WEBSTER GROVES described in our issue of March 22, has voted to raise no more money by entertainments.

QUICKENED CHURCHES

Mayflower Memorial Church, MANSFIELD, O., has received since the first of the year 54 new members as a result of revival meetings held in January. The pastor, Rev. R. H. Edmonds, preached and conducted all the services for three weeks with no outside help except Miss Gertrude Thompson, who did excellent service as soloist. The choir were prompt and faithful in attendance. Cottage prayer meetings had been held by the C. E. Society for some weeks preceeding the meetings, and the church was in good spiritual condition. The women did valuable service by canvassing the community and inviting non-church-goers to attend. A full house greeted the opening of every meeting. Ten of the new members were men, most of them heads of families. Eleven were women, and most of the remainder were young people in their teens.

The church at PLEASANT VALLEY, S. D., which is a part of the Gann Valley field, has just enjoyed helpful special meetings conducted by Rev. E. A Swartout, assisted by a neighboring evangelical pastor and by Mr. C. M. Pesk of the A. S. S. Union. Some influential heads of families, as well as several young men and women, will be received at the next communion.

A series of meetings has been held at CLINTONVILLE, WIS., for a little more than five weeks. Twenty-five persons gave evidence of conversion.

GOOD RECORDS

The 12 new members, seven on confession, recently received at DRACUT CENTER, MASS., lengthens the roll to 147. The resident membership has nearly doubled since the coming of Rev. F. I. Kelley, less than three years ago, while the amount contributed for benevolences and home expenses has trebled. The church is out of debt and has a balance in its treasury.

The little church in BARNET, VT., holds three evening meetings each week beside the Sunday service: Tuesday at East Barnet, Wednesday the regular midweek prayer meeting and Saturday the Y. P. S. C. E. On Sunday afternoons the Juniors meet. It has also monthly W. C. T. U meetings and fortnightly missionary meetings. The first Sunday evening in each month is devoted to the missionary concert, when extra music, vocal and instrumental, is provided and the A. B. C. F. M., C. H. M. S. and A. M. A., are all reported. The Sunday school collections are divided between these three causes. The Juniors have just sent $5 and the Y. P. S. C. E. voted to empty its treasury into the India famine fund and to place papers for subscriptions to the same in stores; also the young deacon sends $25 for the same cause. The pastor has been making a sort of spiritual canvass and some say they have begun a better life.

The *First* Church of SAN FRANCISCO, CAL., raised last year $25,273 for benevolences and home expenses. It has revised its membership roll, and is in a condition to make and record legitimate growth.

THEY BEING DEAD, YET SPEAK

By the will of the late Mrs. Susan E. W. Chreighton of NEWMARKET, N. H., the Orphans' Home at Franklin will receive a munificent legacy of about $35,000. With this sum a new building will be erected to be known as Chreighton Hall. The bequest is timely to meet the growing needs of the institution. The home at present cares for more than 100 children.——Mr. Hiram Patch, a loyal member of the FRANCESTOWN church and teacher in the Sunday school for 20 years, died recently at the age of 76. He had held various offices of public trust in the town, twice representing it in the legislature.

MIDDLEBURY, VT., has lost in the death of Mrs. Stewart, wife of ex-Gov. John W. Stewart, a generous supporter of the church and an unostentatious, tactful and noble benefactor of the poor.

The will of Dr. George Leon Walker of HARTFORD, CT., provides for the division of $5,000 among church societies of Connecticut, besides gifts of $1,000 to the American Board and $500 each to the American Missionary Association and the Brooks Library of Brattleboro, Vt.

MISSIONARY METHODS

A "missionary news competition" in the Sunday school of First Church, NORTH BROOKFIELD, MASS., was based upon the facts presented in *Congregational Work*.

In PORTLAND, ME., the birthday of Miss Mary S. Morrill of Paotingfu, China, has for several years been celebrated by the Second Parish ladies as a missionary rally. This year the plan includes an all-day gathering, with collation, devotional meeting, discussion of practical themes confronting the home workers and an account of the daily life of Miss Morrill and her associate, Miss Gould.

The church in ROCHESTER, VT., has taken up a systematic study of missions for the year 1900 as follows: Once in three months the Christian Endeavor or the Woman's Foreign Missionary Society or the Sunday school takes up a missionary subject for special study and support. During January, April, July and October the Christian Endeavor will conduct a study of missions along this line. In February, May, August and November a Thursday evening prayer meeting will be in charge of the Woman's Foreign Missionary Society of this church. Papers will be read and topics discussed on some special field of missionary activity. In March, June, September and December the Sunday school will give up at least a part of the Sunday school session to a study of missionary work among some particular class or peoples.

SELF-SUPPORT IN KANSAS

The policy of state self-support from April 1 is receiving hearty indorsement at the spring associations. Superintendent Broad conducts open parliaments on the subject. The business men's committee appointed by the board of directors has sent a circular letter to 200 business men in the churches and is receiving pledges payable in April, May and June. Sunday, April 1, was observed throughout the state as "Self-support Day," with home missionary sermons and collections for the Kansas H. M. S

AN IOWA DEDICATION

The church at AMES dedicated, March 18, a fine brick building of the "old English country parish" style, costing $13,033. Unusual features are the inside brick finish and the arrangement of the Sunday school rooms, which include lecture-room, three small classrooms, an infant classroom, a parlor and galleries, all within range of the pulpit platform. This increases the seating capacity from 275, that of the auditorium, to 800. Rev. E. C. Moulton and Dr. E. M. Vittum preached morning and evening. The pastor, Rev. H. P. Douglass, was also assisted in the service by Rev. J. F. Douglass, a former pastor, and by his father, the state H. M. superintendent, who led in raising $4,000 to clear the building of debt.

WESTERN CHURCHES IN FELLOWSHIP

The churches of NORFOLK, NEB., united in fellowship meetings, March 18, in the interest of home missions. Rev. R. C. Herring of Omaha, a member of the state H. M. board, kindly gave up the day to these services, his pulpit being supplied by Pres. R C Hughes of Tabor College. A large congregation gathered to hear his masterly address at First Church in the morning and in the evening Superintendent Bross spoke at Second Church. The offerings largely exceeded expectations, the one at First Church being double that of any earlier effort and far more than its assignment. Pastors and people showed hearty appreciation of the fellowship expressed in the coming of those who helped to make the day memorable.

A fellowship meeting lasting four days was recently held with the church at GRANITE FALLS, WN., four other churches being invited. Rev. Messrs. George Kindred of West Seattle, B. S. Winchester of Snohomish and H. W. Young of the C. S. & P. S. gave friendly aid in the services.

CLUBS

The 77th regular meeting of the ST. LOUIS Congregational Club was held March 26. The speaker of the evening was Dr. W. J. McKittrick, pastor of the First Presbyterian Church, his theme being, Let Us Remember. It was a forcible address on the duty of ministers of the gospel. Dr. R. M. Sargent of Omaha, a guest of the club, continued the discussion, giving results of his experience. This was followed by a broadside from the laymen, Mr. W. B. Homer speaking for lawyers, Mr. A. W. Benedict for business men, ex-Mayor C. B. Wallbridge for politicians and Dr. A. J. Steele for physicians. An open discussion, participated in by women as well as men, closed an evening of instruction and inspiration.

THEOLOGICAL SEMINARIES

Bangor

The scope of the Bond lectures is to be enlarged by the addition of two courses of instruction—one each half-year—on scientific subjects.——Arrangements have also been made for eight pastoral lectures during the coming year by ministers in active service.——Mr. L. D. Wishard of the Student Volunteer Movement visited the seminary recently. At a meeting of both faculty and students he gave a historical sketch of the movement and presented the call for a greater missionary interest. A large number of students volunteered to co-operate during the summer recess.

Andover

Mr. L. D. Wishard addressed the Society of Inquiry March 19 on The Forward Movement in Missions. A number of men agreed to help promote the cause in the churches where they preach this summer.——The seminar in the history of religious art, conducted by Professor Hincks, closed on March 20 with Mr. Libby's excellent paper on Michelangelo.——During Professor Churchill's slow recovery from a severe attack of pneumonic grip Professor Moore is criticising sermons and delivering a few lectures on homiletics.

Yale

A preliminary examination was held by the New Haven Central Association for students intending to apply at the regular meeting, April 3, for approbation to preach.——In pursuance of the scheme proposed at the Divinity School dinner held in Boston at the time of the council, the alumni residing in Connecticut have decided to organize into an Alumni Association, and met for this purpose in the Lowell Mason Room March 27. Rev. W. J. Mutch, '85, was elected president, Dr. W. J. Moulton, '93, secretary and treasurer.——Dr. A. F. Ball, who held the Hooker fellowship in 1898-99, will give a series of six lectures, beginning this week, upon The Theological Method and the Ritschlian Theology.——Professor Bacon will not resume his work at the seminary this year, but expects to leave soon for a short trip in the South.——Prof. W. N. Clark of Colgate lectured before the seminary on The Historical Method in Theology. Next day he met the Middle and Senior Classes for an open discussion on theology.——The Middle Class gave a reception, March 28, to the members of the seminary and invited guests.——The Dwight fellowship for next year has been offered to Mr. J. B. Lyman.

Hartford

One of this year's Stone lectures at Princeton, by Prof. F. H. Foster of Pacific Seminary on the Atonement, was delivered here Friday evening.——Professor Beardslee is slowly convalescing from his recent illness, but has been obliged to give up his courses for the first half of this term.——Professor Walker, owing to his present illness, has also given up his course on Calvinism.——The Baldwin-Foote list has been posted this year; each licensed senior is to receive books to the value of $38.

Oberlin

At a meeting of the faculty, March 21, it was voted that hereafter any student desiring to graduate (i. e., receive the degree B. D.) must present a college diploma at matriculation, or satisfy the faculty that he has the equivalent of a college education. This does not exclude any who desire to study under the professors' instruction.——Professor Currier will attend the Ecumenical Missionary Conference.——Much enthusiasm is manifest in the new departure—the Student Deputation of the Forward Movement. Last week 18 of the band met to inaugurate their work.

Chicago

Professor Mackenzie has just sent a book to press on The South African Problem.——Professor Chamberlain preached last Sunday in Cleveland and visited Oberlin College, of which he has just been elected a trustee.——A gentleman of this city left the seminary $10,000, but his will is being contested because one of the witnesses is a beneficiary under it.——Professor Mackenzie has been appointed by the American Board one of the delegates to the missionary conference in New York in April. President Fisk also is to represent the seminary at this conference.——Rev. W. E. Barton gave the Thursday afternoon address on The Pastor's Relation to Educational Work.——Mr. Charles Weller, secretary of the Bureau of Associated Charities, gave the afternoon lecture March 29, with stereopticon views, on Modern Methods of Poor Relief.——The triennial Year-Book of the

Continued on page 498.

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Life and Work of the Churches

[Continued from page 497.]

seminary has just appeared, giving the names of all officials ever connected with the institution and of all alumni, arranged in classes. Students now in attendance come from 44 different colleges.

Pacific

President McLean is absent for a week on a visit to Portland and Seattle. At the latter place he addressed the Puget Sound Congregational Club, as reported elsewhere.——The Senior Class, having completed the course in systematic theology, is engaged for the rest of the term upon the exegesis of the Hebrews.——In practical theology the Seniors are preparing papers on The Church as a Divine Institution and upon themes in Christian nurture. ——A brief special course in voice culture is now beginning for the whole body of students.——W. E. Eckles and George T. Tolson have been examined for approbation to preach and will be approbated at the next meeting of Bay Association.——The topic at a recent seminary prayer meeting was the Loneliness of Leadership.——At the last general exercise Mr. Ham preached on the Power of Revealed Religion.

[For Record of the Week see page 499.]

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BATCHELDER—In Colorado Springs, Col., March 29, Sarah F. Batchelder, formerly of Wellesley Hills, Mass.

BELT—In California, March 17, of heart failure, Rev. Salathiel D. Belt, pastor at Paso Robles and San Miguel.

DANA—In S. Amherst, March 23, Joseph W. Dana, aged 74 yrs.

HAYWARD—In Boston, March 26, Lucy A. Hayward, aged 90 yrs., 8 mos.

PAGE—In Atkinson, N. H., March 18, Abigail Page, aged 88 yrs., sister and member of the household of Rev. Jesse Page, for 24 years pastor of the Atkinson Congregational church. She was a native of Atkinson and for 73 years a member of the church, the oldest surviving. She loved it and was its generous benefactor. Her interest in it continued till her death. Her age was peaceful and beautiful, the rich fruitage of a life of loving service.

PEABODY—In Groton, March 26, Susan A. Peabody.

WELLINGTON—In Roxbury, March 20, Florena Gray, wife of William Wellington.

AFTER months of steady work on the part of mechanics and artisans, Shepard, Norwell & Co. opened the whole of their enlarged store to the public on Monday of this week. In addition to the former entrance on Temple Place, the estates of Dr. Green, Nos. 30 and 32, and Dr. Vinton's heirs, Nos. 26 and 28, have been acquired and the whole thrown into one spacious and beautiful entrance. The great advantage of this entrance is that it permits of a stopping place for carriages free from cars and seldom obstructed by teaming. The addition of so much space has allowed the enlargement of most all of the departments and the supplementing of others that will be much appreciated by the public. The setting apart of a large proportion of the office floor for rugs is perhaps as notable as any, owing to the magnificent light coming from overhead, which permits of closest examination in the selection of these articles. On the fourth floor is a beautiful room devoted to the Little Folks. Here also is the waiting-room for women, perfect in its appointments and conveniences, with a matron always in attendance. On the third floor the upholstery department and boys' clothing are situated. The millinery department on the second floor now extends through to Temple Place, making it nearly 150 feet long. The department for French lingerie is also on this floor. In addition to the silk and dress goods on the first floor can be found ladies' neckwear, laces, ribbons, etc. The new safety elevators, three in Winter Street side and one in Temple Place, make connections with all floors and are very smooth running and comfortable. The effect that the store presents now is roomy, light and most attractive, and the purchasing public of Boston cannot fail to appreciate it. To celebrate the opening, special values are being offered in all departments, it being the purpose of the firm to impress these opening days on the minds of the shopping public so strongly that they will long remember the new locations of the various departments.

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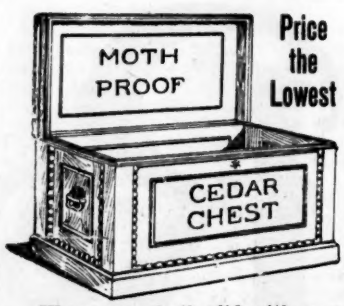

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The best and cheapest protection to woolens and woolen articles from the ravages of moths.

This year we have increased the amount of paneling on all sides of the chest, making it a much stronger and more beautiful piece of furniture. We have placed a double lock in place of the single lock.

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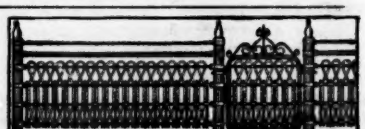

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Life and Work of the Churches

[Continued from page 498.]

Record of the Week

Calls

AINSLIE, JAMES S., First Ch., Ft. Wayne, Ind., to North Shore Ch., Sheridan Park, Chicago, Ill. Accepts.

BAYLEY, DWIGHT S., Chicago Sem., to Grand Junction, Col. Accepts, to begin June 1.

BLOOMFIELD, GEO. J., Weeden St. Ch., Pawtucket, R. I., to Machias, Me.

CHAPEL, E. O., to Webster, Liberty and Manning, Wis.

CLANCY, WM. P., Hebron, Ct., to Brimfield, Mass.

CLARK, PROF. EDWD. W., Ripon Coll., to W. Rosendale, Wis., for a year. Accepts.

DOUGLAS, CLINTON, formerly of Pilgrim Ch., Des Moines, Io., accepts call to Albion, Neb.

DOWDEN, WM. H., to remain a third year at Gill, Mass.

FISHER, MILES B., associate pastor at Adams, Mass., to Mill Valley, Cal. Accepts.

FISK, FRANKLIN L., Elkader, Io., to Sioux Rapids. Accepts.

FORBES, T. R., Churchill, Can., to Listowell. Accepts.

GRIFFITH, WM. E., Sauk Rapids, Minn., to Perham, his former parish.

HOLSAPLE, R. N., accepts call to remain another year at Kiantone, N. Y., also to preach at Lander, Pa.

KEAGY, FRANKLIN W. (licentiate), to Central, Beechwood, Cedarwood and Grassy Valley, Harrison Co., Ind. Accepts, with headquarters at Central.

KYLE, ROBT. J., Brimfield, Mass., to Hebron, Ct. Accepts. His parishioners gave him $40 at his farewell reception.

LANSING, R. C., to Albany, Vt. Accepts.

LAWRENCE, HARRY A., Copenhagen, N. Y., to Watertown, also to the Presbyterian church at Adams. Declines both, at the urgent request of his church, which has just increased his salary $100.

LELAND, H. D., Paola, Kan., to Louisville.

MANAVIAN, GARABED M., Nunica and Fruitport chs., Mich., to Keystone, Wis. Accepts.

MERRILL, EDWD. H., Ripon Coll., to Princeton, Wis., for a year. Accepts.

MILLARD, WM B., New London, Wis., to Geneseo, Ill. Accepts.

MILLS, AUGUSTUS W., to remain another year at Rye, N. H. Accepts.

NICHOLS, J. H., to Altona, Parker and Otter, Okl.

PEASE, FRANK W., to remain another year at Alma, Neb. Accepts.

PETERS, RICHARD, Yale Sem., to United Cong. Ch., E. Providence, R. I. Accepts.

ROBINSON, HENRY W., Chicago Sem., to Wimbledon and Kensal, N. D.

ROWLAND, JOHN, Waupun, Wis., to act for six months as field agent of Ripon Coll. Accepts.

SAVAGE, JOHN W., Bristol, N. H., to Irasburg, Vt.

SEARLES, GEO. R., Hancock, Minn., to Columbus, Mont. Accepts.

SILCOX, JOHN B., Sacramento, Cal., formerly of Chicago, to Winnipeg, Can. Accepts.

SMITH, EDWIN B., Louisville and Mt. Union, Kan., to Argentine.

SMITH, WM. R., Udall, Kan., to continue for one year from April 1.

SPARHAWK, WILLIS T., to Putney, Vt., where he has been supplying. Accepts.

STROUP, CHAS. A., formerly of Freedom, O., to Strongsville. Accepts.

STURTEVANT, ERNEST W., Braintree, Vt., to Post Mills and W. Fairlee. Accepts.

TODD, WM. E., Brookfield, Mo., to Ridgebury, Ct. Accepts.

TURNER, BENJ. R., Independence, Okl., to Waynoka.

WEBB, HENRY W., Columbia, S. D., to Houghton.

WOOD, MORGAN, Bond St. Ch., Toronto, Can., to Plymouth Ch., Cleveland, O. Accepts, to begin May 1.

WOOD, WALLACE H., Londonderry, Vt., to Peru. Accepts.

WOODWORTH, ARTHUR V., Yale Sem., to Grand Forks and Manvel, N. D.

Ordinations and Installations

BURR, HUBER, *o.* Cherokee, Cal., Mch. 13. Sermon, Rev. W. D. Kidd; other parts, Rev. Messrs. J. B. Ives and Louis Wallace.

Resignations

BISCOE, GEO. S., Cottage Grove, Minn.

BRADSTREET, ALBERT E., Oxford, Mass.

BROWNVILLE, JOHN W., Erving, Mass.

CHILDS, EDWARD P., Harlan, Io., to take effect May 1.

CRAWFORD, SIDNEY, Rutland, Mass.

CULLENS, ARCHIBALD, withdraws resignation at Steuben, Me.

ETHERTON, GUY E., Argentine, Kan.

HOWARD, E. LEE, Clyde Ch., Kansas City, Mo.

HOYT, JAS. P., Cheshire, Ct., to take effect July 28, the anniversary of the opening of his pastorate.

JENKINS, DAVID T., Crary, N. D., to take effect in three months.

MERRIMAN, DANIEL, Central Ch., Worcester, Mass.

PINCH, PEARSE, First Ch., Springfield, Mo.

SAHLSTROM, L. A., Pelican Rapids, Minn., to take special work at the University of Chicago.

STORAR, FORDYCE, Gridley, Ill., after a six years' pastorate.

Dismissions

MORRISON, GEO. M., Marshall, Minn., Mch. 21.

Churches Organized

PANAMA, CAL., 16 Mch., 21 members. Rev. Alice M. Robinson, pastor.

SUSQUEHANNA, PA., Oakland Ch., *rec.* 27 Mch., 110 members.

TROY, N. Y., 22 Mch., Rev. A. E. Fitch of Rensselaer in charge.

Stated Supplies

BELL, SAM'L, recently of Deerfield Center, N. H., at W. Charleston, Vt.

FRISBIE, ALVAH L., pastor *emeritus* of Plymouth Ch., Des Moines, Io., for a few weeks at First Ch., Sioux City.

IZARD, JOHN (layman), preaches regularly in a country district near Carbondale, Kan.

LOCKE, ROB'T J., of Redfield Coll., at Plankinton, S. D., till permanent arrangements can be made.

NELSON, H. L., of Washburn Coll., at Linwood, Kan., through the summer.

PENNIMAN, ANDREW O., at Covenant Ch., Indianapolis, Ind., with a view to permanence.

WHITE, C. E., at Bakersfield, Vt.

Ministerial Personals

CARPENTER, CHAS. M., on the termination of his seven years' pastorate at Hope Ch., Cambridge, was tendered a pleasant reception and presented with a Morris chair for his study.

CARROLL, CHAS. W., Hough Ave. Ch., Cleveland, O., is taking a short vacation in Texas.

HARLOW, RUFUS K., now supplying at Redondo Beach, Cal., has been made pastor *emeritus* at Medway, Mass., his latest pastorate, with an annual grant of $100.

HARRIS, RUPERT W., and HARRIS, BERTHA J., Cincinnati, O., add the care of Plymouth Ch. to that of Storrs.

HOPKINS, HENRY, celebrated, Mch. 20, the twentieth anniversary of his settlement as pastor over First Ch., Kansas City, Mo. His work there has covered a longer period than that of any other Congregational minister in the state.

POUND, WM. H., assumed the pastorate, Mch. 11, of the new church at E. Cleveland, O., in connection with the superintendency of the City Missionary Society.

PRATT, DWIGHT M., was cordially welcomed Mch. 25 to his new charge, the Walnut Hills Ch., of Cincinnati, O. The following evening a reception was tendered him in connection with the annual church supper and allotment of sittings. As a result of the gathering $500 were added to the annual income of the church, while at least 50 families are still to be heard from. The "Brotherhood," an organization comprising practically all the men in the church, recently discussed the topic, How Best to Aid the Pastor, and formed plans for aggressive spiritual work.

RATZELL, J. PERRY, formerly assistant to Dr. M. C. Peters of the Bloomingdale Reformed Ch., N. Y., has been supplying at Orland, Ind.

TUPPER, HENRY M., recently received a special gift from the winter visitors to Ormond, Fla.

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S. S. ALLER specially chartered to sail June 27 to Cherbourg, Southampton and Bremen; also STR'S CITY OF ROME and NEBRASKA, specially chartered, June 30 to Glasgow, for Paris Exposition, Oberammergau Passion Play and Tour of Europe, booking now. Also Thirty other Spring and Summer Excursions to Europe. Holy Land Party leaves March 3, April 28, June 27. Round the World Parties Sept. 12, Oct. 3, Nov. 3.
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The Business Outlook

General distributive trade has been somewhat retarded by the cold, chilly weather, but a large spring trade is confidently expected by retailers. As regards prices, the feature of the week has been the strength of agricultural products and provisions. Numerous advances have been made in wages, which naturally will still further increase the purchasing power of the masses. Cotton alone of the agricultural staples has weakened somewhat. More activity is noted in wool. We understand that much of the business has been done at concessions. In the sugar refining industry demoralization continues; raw sugar has advanced because of heavy purchases by refineries.

In iron and steel the new business is of a hand to mouth character. In this connection it is well to remember that productions are heavily sold ahead. Advices from the boot and shoe industry are very favorable, although the recent advances in leather have tended to somewhat restrict new business. Prices for lumber continue steady and some accumulation of stocks is reported. A heavy season's business has been booked in carpets and upholstery. The strike in Chicago is hurting the building material trade to some extent, but not seriously.

The returns of bank clearings reflect an expanding circulation, the aggregate clearings being for the week $1,731,000, an increase of eight per cent. over those of the previous week; most of this increase is in New York city, as outside of that center the clearings show a gain of a fraction of one per cent. Compared with a year ago, when speculation was active, there is a decrease of eight per cent. in the entire country's clearings; but, deducting New York clearings, there is a gain of fifteen per cent. for the rest of the country.

Railway earnings continue phenomenal, those of sixty-three roads for the third week of March showing a gain of ten per cent. over the same week a year ago.

The week in Wall and State Streets has witnessed gains in security values, and it is the consensus of opinion that the bull market has come to stay for some time. Certain large interests are feeling more confident over the outlook, and it seems safe to predict that the upward tendency will continue for some little time to come.

In and Around Boston

Boston's Part in the Ecumenical Conference

The committee appointed from several ministerial bodies of Boston to arrange for a special service in the city previous to the sessions of the conference has fixed upon Wednesday, April 11. Three sessions are to be held—morning and afternoon at Park Street Church and in the evening at Tremont Temple. The morning session will open at 10 30. Dr. J. L. Withrow will voice a welcome, Dr. H. C. Mabie will outline the New York gathering, and Dr. G. C. Lorimer is to conduct an hour upon the thought of Prayer in Its Relation to the Conference. From 12 to 1 o'clock a business men's session will be held, addressed by eminent speakers. At 2.30 Bishop William Lawrence will open the devotional service. Rev. Dr. W. T. Perrin is to preside from 3 to 4 o'clock, when the women's work will be considered. The young people are to have their share in the program at 4 P. M., the program being under the care of General Secretary Baer of the U. S. C. E. The evening session at Tremont Temple will be addressed by Dr. N. D. Hillis. Admission to this service is by ticket only; these will be supplied in limited quantity to pastors who apply to Rev. W. T. McElveen, chairman of the committee.

Modern Judaism Described

The Young Men's Congregational Club had for its chief guest and speaker at its meeting last week Rabbi Emil G. Hirsch of Chicago, leader of the radical wing of the Reformed Jews of this country, and as other guests two of the younger rabbis, Fleischer of Boston and Hirschberg of Brookline. Rabbi Hirsch denied the race purity of the Jews or their present desire to conserve race purity. He denied that they longer cared to be considered a distinct race or aspired to national restoration. Whatever exclusiveness the Jew has today, he claims, is the fruit of Christian persecution and ostracism. For himself, he is indignant when he is asked about "his people." "His people," he claims, "are the people of the United States," and he insists that the modern Jew in Germany, France or the United States knows no other patriotism than that of the land in which he lives.

Especially informing was Mr. Hirsch's careful analysis of the differentiations in religious belief among the Jews of today. As a Reformed Jew, he frankly pays tribute to the great mission of Christianity to the world. He recognizes in Jesus a great prophet, but not a God, one whom Jews love as the Son of Man and would welcome to their synagogues were he to return to earth, whatever might be his reception in Christian temples. He denies that the Jews as a people can rightfully be held responsible for the crucifixion of Jesus, attributing it rather to intriguers, a few priests and the Roman officials.

Rabbi Hirsch expressed his gratification at the catholicity of the club in extending the invitation to him, and the club in turn felt its obligation to him for a frank exposition of the belief and attitude of the American liberal Jew. Rabbi Hirsch occupied the pulpit of Appleton Chapel, Harvard University, on the evening of the 25th of March, and he also lectured on The Talmud before the Semitic Club of the university.

Training for Membership

Rev. E. H. Chandler of Wellesley was the chief speaker on Monday at the Ministers' Meeting. He opened the discussion upon the need of training children for highest efficiency as Christians. He commented upon the notable revival of the catechetical method and believed that it was due to the methods and subjects of the Sunday schools. These are often ill-fitted to the ages and psychological capacities of the scholars. His "scheme" for instruction would be divided into four periods: objective impression, for underlying principles illustrated from the child's own world; imaginative, for biographical lessons; transitional, for teaching home and brotherly relations; the dawn of reflection, for distinctive truth concerning God, sin, etc. These topics naturally overlap and anticipate each other in some particulars, but they serve well as a general plan.

Rev. W. B. Forbush spoke for a recognition of the need of will training, so that when children accept Christ they may have the power to serve him. Rev. G. L. Todd emphasized teacher training in the Sunday school along normal course lines, pointing out successful classes in the state under the care of the Sunday School Association.

A Notable Lecture Course

Last Monday noon in Park Street Church Dr. Joseph Cook delivered his 250th lecture in Boston of a series which began twenty-five years ago. The audience completely filled the house. His subject on this occasion was Skipped Essentials in Pulpit and Pew. Among neglected themes he mentioned the Bible, war and peace, and the rum traffic. During the last quarter of a century Dr. Cook has in his lectures skipped few if any essentials in the wide range of theology, ethics, politics and reforms. Often his utterances have aroused dormant consciences and started important movements toward higher standards of living, while he has secured the attention of audiences far greater in number than those who came within the sound of his voice.

Rev Dr. Edward Everett Hale gives to the world a few beautiful sentences from a letter to him written by James Martineau in 1898. Dr. Martineau said: "I pray not to be unready for the change of worlds. I dare not affirm. I only know that duty and love look more divine and the spiritual life more truly immortal than when I thought and spoke of them with less experience. The final mood of living religion resolves itself for me into filial trust and undying aspiration."

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Biographical

REV. ROBERT QUAIFE

This honored veteran died March 7, 1900, at the Adams Street Mission, Toledo, O., of which he was superintendent. He was a native of Kent, England, came to the United States in 1868, was first pastor of the East Toledo Church, preached until 1886 in Wisconsin and Michigan, came to Ohio as general missionary and state evangelist for the Home Missionary Society, was temporary pastor of Grace Church, Cleveland, and Lagonda Avenue Church, Springfield, which he organized, served as pastor at Irving Street, Cleveland, Storrs, Cincinnati, and Birmingham, Toledo, and died in the midst of his work, greatly honored, in his 74th year, and within a few months of his golden wedding.

REV. RICHARD H. McGOWN

Mr. McGown, pastor of the Courtland Street Church of Everett, Mass., died April 1. He was one of the most devoted pastors in suburban Boston and highly esteemed by his people and the ministry. He was born in Ellsworth, Me., May 30, 1850, and prepared for the ministry at Bates College and Bangor Seminary. After pastorates in Maine and New Hampshire, in 1895 he came to Everett. His death was from pneumonia. A widow and four children survive him, also a brother, Rev. A. J. McGown of Amherst, N. H. The funeral service was held on Tuesday, and the interment was made at Ellsworth.

HENRY A. CLIFFORD

Mr. Clifford, who died in Middletown, Ct., March 23, was a specialist in the work of the religious census, a valued helper to many pastors and churches, he having been engaged in this work almost continuously from the time of his conversion in 1888. He was one of the early members of the Yoke Fellows' Band in the Fourth Church of Hartford, Ct. He was employed by the Connecticut Bible Society, by the churches in Portsmouth and Dover, N. H., Lawrence and Roxbury, Mass., Bradford, Pa., and by a number of churches in Philadelphia. Ill health compelled him to give up work in April, 1899. He leaves a wife and one son.

Meetings and Events to Come

BOSTON MINISTERS' UNION MEETING, Pilgrim Hall, Boston, April 9, at 10 A. M. Topic: Possibilities of Interdenominational Fellowship and Work; Speakers, Mr. Edwin D. Mead, Dean Hodges, Rev. Messrs. W. J. Batt and C. F. Carter.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION, Edinburgh, Scotland, June 22-29.

HAMPDEN ASSOCIATION, Cooley's Hotel, Springfield, April 10.

SUFFOLK WEST ASSOCIATION, United States Hotel, Boston, April 9, 11.30 A. M.

THE SIXTY-EIGHTH ANNUAL MEETING of the Congregational Sunday School and Publishing Society will be held in Pilgrim Hall, Congregational House, Boston, on Monday, April 16, at 4 P. M., for the purpose of reporting the proceedings of the society, presenting the accounts, choosing officers, and for the transaction of other business. All life members are entitled to vote; also, "the State Association, Conference or Convention of Congregational Churches in any state may annually nominate five persons for election as annual members of the Society." Geo. M. Boynton, Secretary.

HOME MISSIONARY SOCIETY, annual meeting, Detroit, Mich., June 5-7.

ECUMENICAL MISSIONARY CONFERENCE, New York city, April 21-May 1.

INTERNATIONAL C. E. CONVENTION, London Eng., July 14-18.

AMERICAN SOCIAL SCIENCE ASSOCIATION, Washington, D. C., May 7-11.

STATE C. E. CONVENTIONS

Mississippi,	Oxford,	April 12-15.
Georgia,	Atlanta,	April 19-22.
North Carolina,	Raleigh,	April 23-26.
Tennessee,	Nashville,	May 3-6.
Kentucky,	Versailles,	May 11, 12.
Alabama,	Huntsville,	May 11-13.
West Virginia,	Morgantown,	May 15-17.
California,	Stockton,	May 17-20.

SPRING STATE MEETINGS

Additions or changes should be sent in at once.

Arizona,		Wednesday, April 11.
New Jersey,	East Orange,	Tuesday, April 17.
Florida,	Sanford,	Tuesday, April 17.
Tennessee,		Wednesday, April 25.
Oklahoma,	Kingfisher,	Thursday, April 26.
New Mexico,		April. 21.
Kansas.	Seneca,	Thursday, May 3.
Missouri,	Carthage.	Tuesday, May 8.
Indiana.	Terre Haute,	Tuesday, May 15.
Massachusetts,	Amherst,	Tuesday, May 15.
Michigan,	Ypsilanti,	Tuesday, May 15.
Ohio,	Elyria.	Tuesday, May 15.
New York,	Homer,	Tuesday, May 15.
Iowa,	Mason City,	Wednesday, May 16.
Illinois,	Oak Park,	Monday, May 21.
South Dakota,	Sioux Falls,	Tuesday, May 22.

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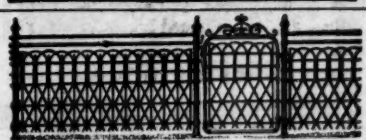

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No. 9, The Handbook for 1896; No. 10, Eighty Years of Congregationalism; No. 11, Anglo-American Comity; No. 12, C. S. S. & P. Soc'y.

No. 13, The Handbook for 1897; No. 14, Turkey and Turkish Problems; No. 15, A Plea for the First Day of the Week; No. 16, A Lost Heritage.

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14 Beacon St., Boston, U. S. A.

Our Churches in the Michigan Copper Country

[Continued from page 494.]

too rare among us. Theologically he stands between the old and the new. His wise leadership has conserved the larger interests of our faith and polity and is a fitting crown to a career widely honored by his ministerial brethren.

At Lake Linden the stamp mills of the "C. & H." pulverize the rock brought from Calumet, and cunningly devised machinery washes out the copper and flushes the refuse into Torch Lake. The rock is pulverized in "heads," under blows of fifty-tons weight delivered 103 blows to the minute, and there are twenty-two heads in commission with more to be added this summer. A famous engine pumps 60,000,000 gallons of water out of the lake every twenty-four hours, and is said to have cost, with its house and foundation, $250,000. It is doubtful whether $5,000,000 would begin to replace the entire plant comprising these mills.

Mr. F. G. Coggin, superintendent of the mills, has been to the Lake Linden church very much what the Wright family have been to the church at Hancock. Sturdy Scotch stock has lent its tone to the life of this church. Its roll reads like the list of the killed at Magersfontein. In the life of the community you get delightful echoes of Drumtochty. Happening unawares upon some of the hearthstones you may hear the ancient Gaelic spoken between two souls far away from the cradle in which they were rocked. The various shades of theology embraced in the church harmonize admirably in a program of practical Christian work, and the church is building up along lines of Bible study which combine the scientific and evangelistic spirits. The church numbers 161 souls, occupies a modern building, and is looking forward to accessions to its numbers.

At South Lake Linden the smelting works of the "C. & H." turn the copper into ingots for the market. Here Rev. Henry Harris is pastor of a church of nearly 100 members. About him gathers the romance of home missions. Born on or near his present field, he learned and worked at the blacksmith trade in the neighboring mills and mines. Upon becoming a Christian, he engaged in missionary work in a needy neighborhood and worked both at the anvil and in the pulpit. His friends urged him to make more thorough preparation for the ministry. A short course of study at college and, later, a pastorate in the mountains of Colorado led to his call to the church at South Lake Linden. Under his leadership the home missionary church has become self-supporting and is applying itself to the nurture of the Christian life in its community.

Education

— Prof. H. S. Pritchett, superintendent of the United States Coast Survey, has been elected president of the Massachusetts Institute of Technology, Boston. He is a Missourian.

— A fine building in connection with Pomona College was dedicated March 5, to be known as Renwick Gymnasium. It cost $5,000, one half of which was given by Mrs. Helen G. Renwick, the remainder being raised by students, their parents and friends. President Ferguson and Robert J. Burdette made addresses at the dedication service.

The noonday prayer meeting (interdenominational) formerly held daily at Tremont Temple, Boston, has been removed to Bowdoin Square Tabernacle. A particular purpose of the meeting is prayer for specific objects.

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Dr. Lyman at Hartford Seminary

CONTINUATION OF THE CAREW COURSE

Before a large audience, augmented by a number of the neighboring ministers, Dr. Lyman delivered the second lecture of the Carew course at Hartford Seminary last week Wednesday evening on Preaching as an Art. And surely preaching was never brought to a higher and purer level than in this lecture. He prefaced it with a tender and gracious tribute to the late Dr. Walker, as one of the great stylists of the New England pulpit. A working definition of preaching, based on the student questions, was repeated from the first lecture: Christian preaching in its unique and commanding distinction is the blending of an art and an incarnation, yet so as that the separate sense of the art disappears in the superior and sacred urgency of the incarnation. True preaching is a wrestle, and its only true constituent is spiritual reality. It is the expression of the highest truth in the purest form of beauty. The really winning is the truly beautiful.

In the first place the conventional oratorical principles, the professional technique, must be considered, but they are only the furniture of the vestibule in any true philosophy of art as related to preaching; they take care of themselves in a large measure if the deeper principles of art are vividly realized. Consideration must also be taken of the domain of art as related to preaching. It lies in beauty, not as a mere accident, but as embodied in eternal principles. It may and should be cultivated in the open air in communion with what St. Francis would call his "brothers," the meadows, rivers and hills. There should be further development in the careful reading of literature—history, poetry, with a steady searchlight out for reality. Language is another special art, conducive to this same thought of beauty. Reverence words, as nothing less than the revelation of eternal truth through the eternal loveliness. Philology runs back to biology.

The one great principle in gaining this true art in preaching is that the man must stand for his message. He must develop a fine soul and pour out the whole of it in his preaching. The preacher is to train himself in the beauty of life, soul and grace. The best way to have a fine style is to have a fine soul. This separates artifice from art. Art in preaching is art in living. But in the sermon itself this art expresses itself in the synthesis of the three great norms, subject, speaker and congregation. Art in preaching is to learn to tune those three. Style is the subject at its truest, the preacher at his fullest, the people as they really are, with a rhythmic correlation of the three. In the light of these three elements must every sermon be tested with the aim constantly in view to save men in the largest sense.

Two suggestions come out of this material. The preacher shall train himself to be, as well as to express, the truth in forms of grace that he may win men, testing his sermon thoroughly in its three constituent elements. And, again, the undertone of all preaching should be joyful, not thinking about being happy, but really being happy, kindled, alert, exhilarated with grace and graciousness combined. This eliminates prolixity. Throughout beauty of movement is best, and art in its truest sense will conduct us to life, that highest power in preaching.

C. E. W.

The Boston *Herald* puts it altogether too strong when it says that the American people "look upon suffering and death among the people of Asia with almost as much indifference as we would regard the slaughter of an equal number of animals." The response to our appeal for the famine sufferers of India shows that the statement is not exact.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, MARCH 30

Miss Atkinson read a part of Eph. 1, and spoke of intelligent prayer for the missionaries made easier by personal knowledge. A pleasant message was given from Mrs. Browne of Harpoot, who was so often welcomed in these meetings during her stay in this country.

The work at Gedik Pasha, Constantinople, under the care of Mrs. Marden, Miss Jones and Miss Barker, received special attention. Letters were read from Miss Barker, first while she was spending her summer vacation in Marsovan, in the pleasant home of Dr. and Mrs. Tracy, finding "the air so cool and refreshing, such a change from the hot, dusty streets of Stamboul," in addition to the delightful companionship of the Marsovan circle. A later letter, written in February, gives an interesting account of the Christmas celebration of the Gedik Pasha Sunday school, with its seventeen classes. The pupils are mostly Greeks and Armenians, and among the latter are many whose fathers and brothers were killed during the massacres, and whose friends are helping them to attend the mission day school. Jan. 18 being the Armenian Christmas, the previous Sunday, the 14th, was devoted to the special exercises in the Sunday school, and then the social affair was held on Christmas Day, at the mission house, for one-third of the school, while two more parties were received on the following day. The entertainment, with Mr. and Mrs. Santa Claus, was much like those the children in this country enjoy, even including the candy furnished by the American consul general, although the Santa Claus who visits the United States does not usually read the names of the children who have been very, very irregular in attendance, while it is much like him to specially reward those who have not missed a Sunday.

Mrs. Schneider supplemented this account with reminiscences of the beginnings at Gedik Pasha, with which she was identified, a work in which Mrs. Bowker was especially interested, and traced the steady growth from that time to the present. She also spoke of her class of nine young men in the Armenian Sunday school held every Sunday noon in Pilgrim Hall.

Mrs. Durant read a letter from a former student in the Girls' College at Constantinople, who is now an efficient aid to Miss Shattuck in Oorfa, as a part of her work taking charge of a Sunday school with forty teachers and 900 children.

Miss Child presented the needs of the Gedik Pasha work in the way of a permanent building, the lease of the present building now expiring, generously offering to some person of means the opportunity of purchasing this building for $10,000, thus securing an investment in the Lord's work which is sure to pay a good rate of interest.

THIS WILL INTEREST MANY.—F. W. Parkhurst, the Boston publisher, says that if any one who is afflicted with rheumatism in any form or neuralgia will send their address to him at Box 1501, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured. Hundreds have tested it with success.

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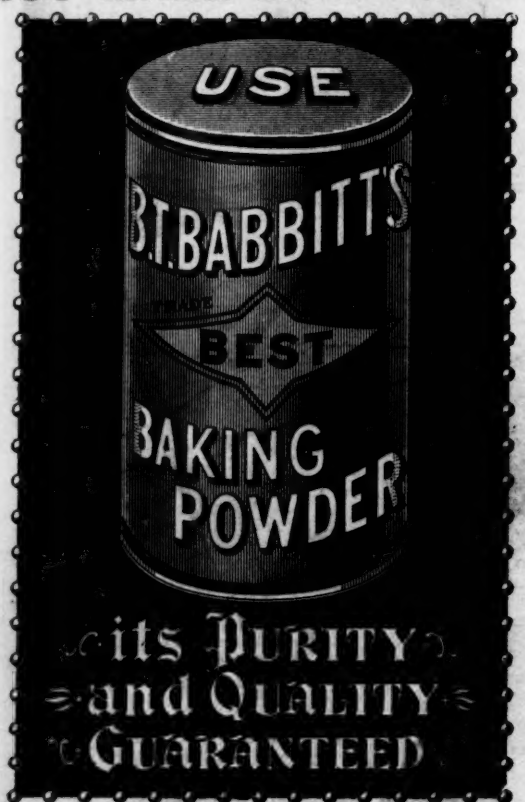

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